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WILLIAM THE SILENT.

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"The greatest man in all human history was William the Silent." This was the rather startling statement made by a young lawyer, the president of our board of deacons, during an informal conference of the church officers, when the conversation turned on present day conditions in America and Europe and on national leaders. He was of Scotch extraction, one of seven sons, whose father and grandfather had been ruling elders in the First Presbyterian Church of Nashville and all of whom have been staunch and loyal supporters of the faith.

I.

His remark about William the Silent led me to a fresh study of his hero, and I found the facts were with him. I found Dr. Joseph Rankin Duryee, for half a century the devoted pastor of a Dutch Reformed Church in New York City and one of the saintliest men I have ever known, saying: "From early boyhood I have held Washington and William the Silent as the noblest examples of manhood who have blessed the world since apostolic times."

I found Edmondo de Amicis in *Holland and Its People* saying: "This man without a kingdom and without an army is more powerful than Philip. . . . Like Philip, he is astute and impenetrable, but he sees more clearly with the eyes of his intellect into the future. He possesses, as does his enemy, the faculty of reading the souls of men; but he has also what his enemy has not,—the power of gaining their hearts. He has

a good cause to sustain; but he knows how to make use of all the arts by which bad ones are supported. . . . William in Holland reads the thoughts of Philip in the Escorial, foresees, unravels, overturns all his plots, mines the earth under his feet, provokes and flies before him, but returns again perpetually, like a phantom that he sees but cannot clutch, or clutching, cannot destroy. And when at last he does, victory remains with the dead and defeat with his living enemy. Holland is without her head, but the Spanish monarchy is shaken to its fall, and never will recover."

I found Ruth Putman reminding us: "The common people greeted him with cries of 'Father William has come!' "

I found the consistory of the renowned Collegiate Church in New York City, the most illustrious daughter of the mother church of the Netherlands, in their greeting to her gracious Majesty the Queen of Holland, commemorating the four hundredth anniversary of the birth of William the First, Prince of Orange, and recalling "with deep gratitude his unremitting labors for church and state amongst his beloved Batavian people, by which the precious heirlooms of civil and religious liberty have become shining examplars of the whole world;" cherishing his memory as "the founder of religious toleration, which largely through the influence of the Dutch Republic has developed into religious liberty, the peculiar glory of our United States;" and paying tribute to "his magnanimity in adversity and to his fertility of resources, of his endurance through a long series of calamities with imperturbable cheerfulness and patience, and to his humble and complete submission to the will of his Heavenly Father."

I read with a hot heart and quickened pulse the eloquent sermon delivered at the stately quadrennial service by Dr. Parkes Cadman in which he said of William: "He needs no tomb nor epitaph to guard his name, for none braver and wiser glows in the golden roll of modern history. And perhaps the best witness to this unforgettable Prince is that when he died the little children wept for him in the streets of Holland's towns and cities."

Then to crown and complete my study of this tallest-

statured man in the annals of mankind, I read the four volumes of Motley's *History of the Rise of the Dutch Republic,* which on almost every page is a glowing tribute to the glory of William the Silent, who failed in all his campaigns, who died by the hand of an assassin whose physical needs he had just relieved from his well-nigh empty purse and whose last words were: "My God, have pity on my soul! My God, have pity on these poor people!"

Yes, my young deacon was not exaggerating when he said: "The greatest man in all human history was William the Silent."

It is the story of this man's service to Protestantism and to the cause of human liberty that is to ring from Southern Presbyterian pulpits on Reformation Sunday, the last Sunday in October, 1934. It is enough to start a revival. It should call the nation back to the altars on which men died for freedom. It is enough to give us a new day in a changing world. If the people and their leaders can catch the spirit of William the Silent and the patriots who created the Dutch Republic, the glory of our country will come back to us and fears for the future of America will be no more. In this calling our people to a remembrance of this great saint and statesman, Southern Presbyterians are following close upon the steps of the Reformed Church in America, which on April 24, 1933, in the cathedral Church of St. Nicholas in New York City commemorated the four hundredth anniversary of the birth of William the Silent, Count of Nassau and Prince of Orange.

These two churches, the Dutch Reformed and the Southern Presbyterian as they are affectionately called, have much in common, and entertain for each other an affectionate regard which but for the barriers of space might long since have found in closer bonds an expression of the fellowship they cherish. Our mutual admiration and esteem will find in the memory of William the Silent a shrine at which we can kneel together and worship the God who has made us free.

II.

William, Prince of Orange and Count of Nassau, was born in Dillenburg on the Lahn in Nassau on April 25, 1533. His father was William, Count of Nassau, and his mother, Julianna of Stolberg, a devoted Lutheran of pure German blood. To them were born five sons and seven daughters. Of these William was the eldest. He received from the pious example and devout teaching of his mother many of the noble virtues which bore such splendid fruitage in his life. On the death of an uncle, he inherited by will the fiefs of Nassau and Orange, and by the order of the Emperor went to Brussels to be educated as a Catholic and courtier. He won the esteem of Charles the Fifth and was prominent in the councils of state. When he was eighteen years old, he married Anne of Egmont, the only daughter of the wealthy Count of Buren. A few weeks after the accession of Philip the Second, William, who had been made a councilor of state, was made a knight of the Order of the Fleece. All that was needed for him to secure a brilliant and powerful position in the empire was to approve the policies of the infamous Philip the Second for the church and state.

In 1559 while a hostage at the court of Henry the Second of France as a guarantee of the execution of the Treaty of Cateau-Cambresis, while hunting with the King of France in the Bois de Vincennes, Henry, supposing William already in favor of the diabolical scheme, unfolded to him the details of the plan by which he and Philip the Second were to send the Duke of Alva with a powerful army to the Netherlands and exterminate the Protestants. William retained his composure and acted as if he were already in full possession of the plot. . . . It was this strategic silence that led to the name "Le Taciturne." As his whole career shows, he was not a silent man, for when the time came to speak, no one had bolder or wiser words than he.

Speaking of the hour when he learned of the plan to massacre the Protestants, William, although then a Catholic himself, says: "I confess that from that hour I resolved with my whole

soul to do my best to drive this Spanish vermin from the land, and of this resolve I have never repented."

In 1567, William withdrew to his estates and soon associated himself with three hundred other nobles to resist the bloody and brutal efforts of the Spanish king to destroy all who held to the Protestant faith. The same month the Duke of Alva, one of the greatest military commanders in Europe and one of the most cruel, left Spain with an army of ten thousand men on his punitive expedition for the Pope and the Emperor.

The iniquitous Inquisition was unleashed on the land and a reign of terror as ruthless as ever broke on the innocent heads of a devoted people swept over the cities of Holland. In 1568, by royal rescript, William was formally declared a traitor. The Crown offered a reward of thirty thousand dollars to anyone who would kill him. William's answer was a summons to the people to resist. It was circulated in German, Latin, Dutch, English, Spanish and French. Three expeditions were organized in the Low Country, but these forces were annihilated by Alva, and the destruction of the people was accompanied by atrocities which beggar description.

William poured out his private fortune without stint and placed his life in jeopardy every hour. "The tyrant," he said, "would rather stain every river and brook with our blood, and hang our bodies upon every tree in the country, than not to feed to the full his vengeance and steep himself to the lips in our misery. Therefore we have taken up arms against the Duke of Alva and his adherents to free ourselves, our wives and our children from his bloodthirsty hands. If he prove too strong for us, we will rather die an honorable death and leave a praiseworthy fame than bend our necks and reduce our dear fatherland to such slavery. Herein are all our cities pledged to each other to stand every siege, to dare the utmost, to endure every possible misery, yea, rather to set fire to all our homes and be consumed with them into ashes together, than ever submit to the decrees of this cruel tyrant."

These brave words were as courageously fulfilled, and the mainspring of the confidence which sustained William and his devoted followers in the unequal conflict was their trust in God.

He was the champion of their political rights, but he was first and foremost the defender of their religion. Liberty of conscience was his big objective. He fought not only for the Dutch Republic, of which he was to become the founder, but for all the peoples of the world, the battle for civil and religious liberty, and the price those stout burghers paid that men might be free must never be forgotten.

Soon William became a member of the Calvinist or Reformed Church, but be it said to his lasting fame that his spirit of tolerance recognized no narrow bounds and his championship of civil and religious liberty was as pronounced for foe as for friend, for Catholic as for Protestant. The sufferings endured by the people in their resistance of the Spanish invaders beggars description. Motley has set them down in his history of the Rise of the Dutch Republic in lines that flame. When we grow lukewarm in the cause of freedom, and time-serving politicians play fast and loose with the constitutional safeguards of our Government, and when the church and the faith that makes men free and the Word of God are lightly esteemed, it is well to go back and read again the story of "the tens of thousands in those miserable provinces who fell victims to the gallows, the sword, the stake, the living grave, or to living banishment. . . . No mode in which human beings have ever caused their fellow-creatures to suffer was omitted from daily practice. Men, women and children, old and young, nobles and paupers, opulent burghers, hospital patients, lunatics, dead bodies, all were indiscriminately made to furnish food for the scaffold and the stake. Men were tortured, beheaded, hanged by the neck and by the legs, burned before slow fires, pinched to death with red hot tongs, broken upon the wheel, starved and flayed alive. Their skins stripped from the living body were stretched upon drums, to be beaten in the march of their brethren to the gallows. The bodies of many who had died a natural death were exhumed and their festering remains hanged upon the gibbet, on pretext that they had died without receiving the sacrament but in reality that their property might become the legitimate prey of the treasury. Marriages of long standing were dissolved by order of government, that rich

heiresses might be married against their will to foreigners whom they abhorred. . . . Unborn infants were torn from the living bodies of their mothers, women and children were violated by thousands, and whole populations burned and hacked to pieces by soldiers in every mode which cruelty in its wanton ingenuity could devise."

All this and more than all this was endured not for a day but for months and weary years by the people of the Netherlands in their struggle for freedom, and the great soul who led them in their heroic sufferings, whose dauntless spirit inspired them with the desperate courage of long-drawn-out resistance, and who in his own person led the line of those who suffered the loss of all things, was William himself. But his trust in God never wavered, and no disaster could tempt him to surrender his principles. His faith in God was like a pillar of fire in the sky of night to his oppressed and down-trodden people.

There is not space to rehearse the full story. A single incident must suffice to suggest the kind of conflict that was waged, and the price the Protestants of the Dutch cities paid rather than surrender their freedom and their faith. In the long-drawn-out siege of the city of Leyden the inhabitants were brought so close to starvation that the only food left consisted of rats and dogs. The enemy derided them as "rat and dog eaters." The burgomaster shouted his defiance in words which should live forever and inspire courage in the hearts of those who suffer for fidelity to a great cause. "Ye call us rat eaters and dog eaters," he cried. "So long, then, as ye hear dogs bark or cats mew within the walls, ye may know that the city holds out. And when all has perished but ourselves, be sure that we will each devour our left arms, retaining our right to defend our women, our liberty and our religion against the foreign tyrant. Should God in His wrath doom us to destruction and deny us all relief, even then will we maintain ourselves forever against your entrance. When the last hour has come, with our hands we will set fire to the city and perish, men women and children together, rather than suffer our homes to be polluted and our liberties to be crushed."

These are words to release a new era on the world, and

they did, but victory was still far off. In a last desperate effort, the dykes were cut and the sea allowed to roll in upon their farms and destroy their crops. "Better drown the land than lose it," they said, but even this did not suffice.

During all this trying time, William himself, desperately ill of a dangerous fever, was lying at a fortified point between Delft and Rotterdam. A little group of the faint-hearted, discouraged beyond further resistance, counseled surrender, but their indomitable leader replied: "I can die but once, whether by your hands, the enemy's, or by the hand of God. My own fate is indifferent to me; not so that of the city entrusted to my care. I know that we shall starve if not soon relieved. . . . My life is at your disposal. Here is my sword. Plunge it into my breast and divide my flesh among you. Take my body to appease your hunger. But expect no surrender so long as I remain alive."

This was the spirit with which William fired the souls of his followers, and this was the spirit which created the Dutch Republic and which has made democracy possible in the world. But their great leader was not to live to see the fruition of his hopes. Again and again was the cup of victory dashed when almost to his lip. Once when the King of France pledged an army to aid in the struggle against Spain, the massacre of the Huguenots on St. Bartholomew's Eve turned hope to despair.

During all this period William was tirelessly at work seeking aid from every quarter for his sorely beleaguered country. He sent appeals to England as well as to France, to the Protestant princes of Germany. Indeed, he was willing to remain in the kingdom of Spain, but only provided religious liberty was guaranteed. At forty-eight, the burdens he had carried had made him an old man, but his spirit was unbroken and his trust in God never wavered. There was nothing of bitterness or harshness in his nature. All who met him loved him. It was said that "every time he put off his hat he won a subject from the King of Spain."

On December 18, 1573, Alva left the provinces forever. He left heavily in debt and universally detested. He boasted of having caused the death of 18,600 inhabitants of the prov-

inces whom he had caused to be executed during his administration. How many had perished by "battle, siege, starvation and massacre defied computation." He died of a lingering fever, at the close of which his vitality was so reduced that he could only be kept alive by the milk from a woman's breast. Such was the inglorious end of the butcher of the Netherlands.

He was succeeded by Requesens, the general commander whose administration soon began to vie with the brutalities of Alva, and later John of Austria followed Requesens in vain efforts to subdue the indomitable spirit of the Dutch and defeat the leadership of the Prince.

William was often defeated, but never conquered. Finally, on July 10, 1584, he was assassinated. Philip had put a price on his head, and Balthazar Gerard, a young Burgandian, posing as a refugee Protestant and protected under William's roof at Delft, stepped from concealment in a circular staircase and fired three shots from a pistol into the Prince's heart. He died with God's name on his lips. He did not live to see the consummation of his hopes, but it was on his work the Dutch Republic later was founded. As Barnouw says in his life of the great statesman: "William the Silent . . . vindicated not for his people alone but for all nations in the western world the right to live their own lives free from dictation by political tyranny and religious intolerance."

III.

1—*It is to keep this spirit alive in Europe* and in the world that the cause of Protestant Relief in Europe labors and pleads. The spirit of "the greatest man in all human history" still speaks against despotism and religious intolerance, and woe to the nations of Europe and to us of the western world if we should ever lightly esteem the principles for which the people of the Netherlands suffered and contended. There are two million of their descendants among the citizens of the United States of America, and none rank higher in intelligence, character, industry and religious convictions. They are an invaluable constituency in the maintenance of free and representative gov-

ernment and can be counted on to stand loyally for their ancestral inheritance in church and state.

2—*It is interesting to notice the close kinship between Holland and Scotland* in the struggle for freedom of conscience and religious liberty. Both are small countries with a world reach. The people of both countries have built their citizenship on their trust in God, and many of them have suffered martyrdom for their religious convictions. To each must be accredited a noble place in winning not only for their own nations but for mankind the boon of freedom. The human race would lose some of its richest strains if there were drained from its veins the blood of the Scotch and the blood of the Dutch.

There is much that is strikingly similar in the personal characteristics of the people of the two countries. Many of the words in their languages seem to have a common origin. When Scotland's people were bitterly persecuted for their faith, many of them found refuge across the channel in the homes and churches of Holland. From both of these little lands have come to our America that passion for freedom and that spirit of religious tolerance which are among our dearest possessions.

3—*It is easy to forget the price that has been paid for human freedom.* The world to-day seems to be drifting toward dictator governments. The spirit of liberty is in jeopardy. It is a long call from such men as Stalin and Mussolini and Hitler to William the Silent. People are willing to sacrifice much to climb out of depression. Regimentation and collectivism are the new gods to whom prosperity is being asked to say its prayers. Constitutional government is in the discard. It is not a bad time to let the sane and stately figure of William the Silent cast its shadow on our public leaders. Let the people of the western world recall the siege of Leyden and recall the long years of struggle against the Spanish tyranny, and resolve that those who laid down their lives in that great contention shall not have died in vain. LEST WE FORGET!

4—*There were three cardinal principles* for which William uncompromisingly contended in all the terms laid down for peace with Spain.

(1) "The withdrawal from the country of all Spaniards and foreigners in civil or military employment."

(2) "The free exercise of the Word of God according to the Gospel."

(3) "The restoration of the ancient rights, privileges and liberties of the land."

The religious issue was at the heart of all these. It was the abuses of the Inquisition against which the Prince thundered. He would have none of it. And at last Spain itself has opened its eyes and is speaking with William's voice.

5—*William the Silent built his life around three mottoes.*

(1) The first was: "I will maintain." This legend was on his shield. His admirers have interpreted it to mean: "I will stand my ground." "I will fight to the last ditch for my cause." "I will be true to my trust and to the people into whose affairs I have come as a leader." This is the unconquerable spirit of the Calvinistic faith. William was not a proselyte to Calvinism. He was born that way. He incarnated the final perseverance of the saints because he believed in the final preservation of God's grace.

(2) His second motto was: "The distinction is too small for us on that account to remain divided." Here was the explanation of his tolerance. William was not a politician, he was a statesman. It would be well for the Protestantism of our day to lay to heart this second motto of the Prince. It will be a great day when the eleven branches of the Presbyterian church in America shall say to each other: "The distinction is too small for us on that account to remain divided."

(3) The third of William's mottoes was: "It is not necessary to hope in order to undertake nor to succeed in order to persevere." It is here that William reaches his sublimest height and leaves all common men behind him. This is the spirit of the leader the world still waits to follow. God send us a man who does not worship success! Who is not afraid to fail! Who dares to attempt the impossible!

6—*William the Silent calls us back to the strategy of individualism.* "God cannot make best man's best without best men to help Him." It is not the mob but the man that counts.

Even in a communistic state like Russia, it is not the crowd, it is the leader. Even in a fascist state like Italy, it is the dictator. But the trouble with such dictator individualism is that it reduces little lives to mere pawns on the chessboard of nationalism. William's individualism was not the kind that takes from little men their chance. It gave them their chance. It dowered the common life with the dignity of the noble and the earl. This is where modern nationalism dismally fails.

Emil Ludwig in the foreword of his recent book, *"Nine Etched From Life,"* says: "Where the state is endowed with the divine attributes of omnipotence and omniscience, there is no other aim in life for the individual except to serve blindly. The service of this idol which is expressed to-day in racial and national rivalries . . . shows the lack of a creative vision and a degeneration of religion, which in its pristine stage lays emphasis on the individual soul. . . . Fate is preparing the final doom of nationalism. When the great struggle for the mastery of the races and the nations is finished, nobody will ask whose flag is that which flies from the towers of the conquered city. . . . But the ideal of a world citizenship will tower above the waters of this final deluge and toward it our impoverished successors will reach out for succor in their common distress."

It was such a ctizenship that throbbed in the pulses of William the Silent, and it was such a government for which he contended four long centuries ago.

PRESENT-DAY MENACES TO EUROPEAN PROTESTANTISM.*

By Rev. Professor Adolf Keller, D. D.,
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Christian life in a world of greed and hatred is menaced everywhere. We have forgotten this truth in a period of prosperity and indifference. Today we have to learn it again, and have afresh to take life as a risk, a great and dangerous adventure. Nobody knows this better than our fellow-Christians in Russia.

But this is quite natural. Persecution, poverty, oppression and all kinds of sufferings are our true marks since the time when Christ bore His Cross up to Golgotha and since the days of the early Christian martyrs. As a Christian is a constant menace to the world, it is not surprising that the world is a menace also to the Christian. We accept this danger or this risk, and do not find it surprising if members of a militant Church, groups as well as individuals, have to live the life of heroes and martyrs.

One thing, however, is important. We have to know where the danger lies, whence the menace comes, who is the enemy and where is the weakest spot in the chain by which we are linked together. The world is on fire. Flames and burning houses everywhere. But where is our own house in danger? We have to be on our guard, always ready as firemen with their engine, always ready to run for the life of others, to come to their rescue and to defend our common heritage. In trying to find out where the house is really burning and where a real danger has to be faced, I would not mention in the first line material need or distress. I spoke of it before the Council this morning. It is, of course, true that where men have not enough to live on, Christian life is menaced as

*An address delivered at the meeting of the Pan-Presbyterian Alliance in Belfast, Ireland, in June, 1933, and reprinted from the Minutes by permission.

all life is. Things which Christian faith would like to accomplish cannot be done. Children are not taken care of, the aged are left in despair, people are committing suicide who could be saved. Christian institutions have to be closed which, with sufficient means, could continue their blessed work. Congregations cannot hear the word of God who are longing for it. Future ministers have to interrupt their studies, strategic points are occupied by other forces. The material need and lack of means is, of course, responsible in many of these cases for a lack of faith and courage and a loss of strength in our Protestant forces. Nevertheless, the real danger for Protestant life does not lie in privation and a lowering of life standards. In many cases this does not mean more than a change of diet. This is the case for many of our Churches and congregations who have to live a poorer life from a material point of view and have to undergo more privations than in times of prosperity. They discover unknown spiritual energies in a time of suffering and need—which, of course, does not mean that we should leave them alone in the hope of such discoveries.

The real menace to a Christian Church comes from quite another side. Spiritual life has its specific dangers which must be met in a specific way. Material need is just the lowest degree of that terrible testing through which the Christian has to pass today.

I.

The most dangerous menace for the Christian is to see that earthly powers seem to be more successful and powerful than the spiritual power, than the strength of our Lord Jesus Christ. In such moments we have to face the temptation to fear for God's throne, which seems deserted for a man-made idol. The danger is, then, that we kneel down before that idol, that we attribute an absolute value to something which is relative. The Apostle Paul said once that we have not to fight with flesh and blood, but with powers, principalities and demons under heaven, are frightened by them, and do not see with our spiritual eyes the heavenly cavalry, as I said this morning, which the prophet Elijah saw around the besieged city.

One of these relative values which is transformed today into an absolute one is the idea of the nation. The new wave of nationalism sweeping over the Continent is indeed a great menace to present-day Christianity. Let us look at the strategic position of this enemy of the Christian faith and examine his forces.

We all love our country. It is our home. It gives us shelter and food, it gives us life and joy. Our nation is the collective form of our being. It is a power to which we feel responsible for the last drop of red blood in our veins. It is the home, the power, the symbol of life: but it is not our God. The spiritual menace of today is to give to the nation the place where God should sit.

It is a matter for serious reflection that during the War and afterwards the idea of the nation was nearly everywhere stronger than the idea of the Church. We would have had long ago a united Christian front if nationalism did not ever and ever break it. The special danger of today is that nationalism is trying to become a religion, and that this religion is out for a dogma, for a new faith, and prepares its combats in the name of the nation instead of in the name of Christ. It is the religion of blood and race which is raising its Medusa head from a chaotic world, and we feel aghast and petrified when we look into its terrible face. In Germany and Central Europe a new barbarian religion of old Germanic or Aryan gods is trying today to give a good conscience to the State or the ruling party, and to lay a metaphysical and religious foundation to a system of worldly power. This new religion is elaborating its dogmas, working out a liturgy and preparing a missionary movement. Men like General Ludendorf, but also great scholars like Lagarde and Hermann Wirt, Kusserov and Ewald, are in different ways champions of an old Germanic religion and try to replace the broken consciousness of sin in the Christian man by the ideal of unbroken virility in an authentic Teutonic race. Virtue means manliness and courage and not softness and mercy. The feeling of sin is weakness, the highest religious ideal is realized in the midst of the battle. Undaunted heroism in fighting the enemy is taking the place

of the meekness and the forgiving spirit of Christ. This nationalism, this revived religion of race and blood, this religion from below, is today no more the literary product of imaginative writers, but it has become a deep undercurrent in millions who are out for a new State, for a new nation and for a new faith upon which to build it up. The editor of a large magazine, Stapel, has discovered in each nation an immanent law, a nomos, which consists in the natural ordinances of racial tradition, national psychology, and its psychological and political claims. This nomos is, so to say, the natural law in man and in nation which the Creator has given. To develop these God-given natural qualities means, therefore, to fulfill the will of God. It is then not only natural to apply these inherent faculties to the political reality of today, but it is even a religious duty for the best and most exalted people to govern the world. This ancient imperialism is disguised in an alleged new Christian ethics which is founded on abstract philosophical ideas, on the idea of creation, but surely not on the revelation of God in Christ.

Another tendency of this new religion which is a menace to the evangelical faith on the Continent is that race spirit, that faith in the mystical powers of the blood which has come down in the last months like a thunderstorm on thousands of innocent members of another race. The anti-Semitism expressed in literary documents such as the books of Blüher and Niedlich has become such a menace to Protestantism that it wishes to cancel in our sacred heritage the whole Old Testament. The Psalms and the Prophets are products of Jewish imagination. Away with them!

How is the menace of this new religion of blood and race felt in the hearts of those who still cling to our Lord Jesus Christ and who are here represented among us? Some of them may not be aware of the danger in its whole extent. They try to combine the virile ideals of the old Germanic religion with the religion of love and mercy in the same way as certain missionaries may be in favor of a syncretistic combination of the best elements in pagan religions with Christianity. Christ

may then appear as in old German epics, as the meek and powerful Duke leading His army to victory and glory.

Such a synthesis is a greater menace to the Protestant spirit than open hostility. But God be praised, our brethren, who have not forgotten for what their fathers suffered and who still know what Christ means for this world, are engaged at the present hour in a formidable battle for the purity of the gospel preached to our generations, for the maintenance of our Reformed traditions, for the evangelical ideals of a Christian life. It would be short-sighted to contemplate exclusively the Jewish aspect of the German revolution. This is only one aspect. The real spiritual fight at present is not so much for or against a race and for the readjustment of its proportional influence, but the real spiritual question is whether the ideal of the nation becomes the leading force in the history of the people, or the spirit of Christ. The question is whether the modern State is a God-given ordinance which has to obey His laws or whether it is the beast from the abyss which is trying to swallow Christ's Church, whether we believe in omnipotent blood or in omnipotent love.

While Christians in other countries are peacefully debating their theological and social problems, our fellow-Christians in Central Europe have to struggle for their existence. While we are afraid of losing a part of our Church income, they are afraid of losing the liberty of the Church of Christ. While we are forging gorgeous protestations and arranging all kinds of manifestations, they have to pray to God that He may give them not only the faith of heart, but also wisdom of the mind to resist the attack which is made upon the very centre of its historical heritage.

If this nationalistic spirit shows a special virulence in Germany, nobody could pretend that other countries and peoples and Churches are quite exempt from its devastating influence. The saying, "My country, right or wrong!" or the word of the *Sacro egoismo dello Stato,* proves amply enough that nationalism is not a German invention. Wherever we examine the Christian life of a nation, it is tainted with the same evil. Nobody feels it stronger than the workers of the Ecumenical

Movement, the movement for international co-operation and fellowship in the Christian world, who feel everywhere in this idea of the nation the barrier to a more comprehensive Christian communion.

How can we react against such a danger? Certainly not by developing a pale and shallow Christian internationalism or by minimizing the value of the country to which we belong. The failure of the International Conference and the shortcomings of the League prove that the nation, the strength and safety of our own State, is actually the sole saving plank on which we are drifting in an ocean of chaotic incertitude. The sole plank? Really? Even from a worldly point of view we have to say that the State is no more able today to give shelter, food, work, security, peace, happiness to its children. I saw recently in Budapest a barracks with 9,000 unemployed; a street where fifteen persons possess one whole suit, which they are lending to each other when somebody has to go to town. The actual facts of national as well as of international life show us in an appalling way that today the world cannot solve even its own worldly problems with its worldly methods. We Christians are called out from this world—*ekklesia* is derived from elect—to form a new community, not that of blood and race, but that which God gives us, through Jesus Christ. The significance of conferences such as this ought to be that we are realizing by faith that new brotherhood which He has founded. Let us not come together only for handshakings, for having a good time, for making rules and appointing commissions, for discussing problems and formulas, but for realizing this great spiritual and God-given fact that we are members of that one mystical body of Christ.

II.

The second menace is quite as mystical a power as that of which I spoke. It is a spirit from below rising from the depth of human nature and whispering at the ear of men *Eritis sicut Deus*: You are God-like, you will create in your own right, by your own will, a new society, a new brotherhood

apart from the Fatherhood of God, independently from the leadership of His spirit. Man has become the Creator of a new and better world, the Redeemer from the slavery of classes and individuals, the Sovereign of Faith and Thinking. Men's thought and desires are the plan and law of the world, and all means are good for attaining this purpose. The aim of building up a new classless society, a new grim fraternity of work, sanctifies the means which are used for realizing this aim. And these means are fire and blood, modern slavery, and the horrors of pagan inquisitions. Millions have become slaves in Russia in order to make mankind free, free from the bonds of money, free from the bonds of moral obligations and divine law. The social experiment which men are trying in Russia is gigantic. But what is now a menace to Western Protestantism is that there is an invisible and uncontrollable giant's causeway from the firehead of Bolshevist atheism and materialism into the hearts of millions in Central and Western Europe. Here and there you find cells not only of Communist organizations, but of Godless propaganda. The General Assembly of the Swiss Church Federation last week had to draw the attention of our people and authorities to the fact that with the outbreak of the German revolution the international center of the Godless propaganda had been transferred to Switzerland, to Basle. We had to invite our Government and our Churches to keep good watch lest the Christian faith and morality of our people be undermined by an unscrupulous and well-directed propaganda. I was in Finland a few years ago and heard the same complaint: that the poison of a materialistic and humanistic faith—it is indeed a kind of religion—is penetrating into the veins of the people. In Bulgaria this kind of Communism has already become the great danger for the State, which feels its subversive influence even among the agrarian workers and the teachers. I slept in a little Spanish town when Communist bombs exploded, and myself saw a burning church in Seville. The last vote in Germany before the revolution showed, besides nine millions of Socialists, five millions of Communist votes. These facts are a panel illuminating like an infernal firework the artistry of sinister powers which are avowedly

anti-Christian and anti-God. One has to keep in mind this situation to understand why millions of German Christians prefer a dictatorship of Hitler to a dictatorship of the ghost of Lenin. And yet! It is not yet sure whether the iron fist is the proper means to save the present society from being dynamited by the new ideas which have already permeated the thinking of large masses. It may be that the blows of this hard fist are just knocking the kindling-spark into the high explosives which are heaped up in the minds and souls of hungry and unemployed milllions. The methods which are used to keep these down are too dangerously like those of Bolshevist leaders not to be tried by the masses as soon as they are disillusioned and come to power. This would mean a fight for life or death with Christianity. The Christian Church has too long been seen united with capital and the prerogatives of ruling classes, not to be found in the same condemnation as soon as the enemies of the present social system find it possible to overthrow them. Then the time may come when Christianity will again mean persecution, as is already the case in Russia. This would be a real danger only for a Church which had become a good old matron sitting comfortably in her chair of ancient traditions and customs and formulas, a real danger indeed for Christians who identify Christianity with beautiful churches, melodious chimes, stained-glass windows, Christian choirs, and tea parties. This Christendom is indeed highly menaced and doomed already by the oncoming revolution, which tries to kill not only a political party or system but Christian culture as such. We had last month a meeting of delegates of the Orthodox Churches in the Balkan countries with representatives of our International Christian Social Institute in Geneva, and the idea was then expressed that Russia might perhaps not have had the Bolshevist revolution if the Russian Church could have understood earlier the signs of the time and the necessity of a spiritual revolution leading towards a new society based on social justice and goodwill.

Is Russia or the Continent too far away from this country or from America to be used as a Mene Tekel for present society and Church life? Do you think I am putting a bogey before

your eyes which may frighten children and not Christian men and women, citizens of these great Christian countries? I was frightened to see, during my last visit to America, how little attention is paid to the spiritual and religious aspects of the Continental, and especially the Russian, revolution; how little is thought of the possibility that the great revolutionary ideas are wandering round the earth and cannot be kept away by tariff walls or any kind of prohibition and find ample food everywhere in the discontent and despair of the masses and even in the dechristianized philosophy of life of the upper classes and the daring enthusiasm of an untraditional younger generation. Let us hold the lamp of our faith in trembling hands lest we forget, *lest we forget,* that it may be taken away from us and that our proud and self-conceited Christianity may have to leave its prominent place in public life and hide itself, if it wishes to live, again in the catacombs, as millions of fellow-Christians have to do already in Russian concentration camps and villages.

We cannot meet this danger by protestation meetings and by decrying new social experiments. But we can try to read the signs of the time, and confess our sin toward the truly revolutionary spirit of the Gospel.

III.

I can be shorter in pointing out the third and fourth dangers which are menacing our Christian faith and life—the Christian isolationism and the denominational self-sufficiency which is paralleling political nationalism in so many countres. Some years ago, after the War, we came together from many lands, and there was much hand-shaking and goodwill between the attendants of our Christian International Conferences. We discovered soon our differences, our antagonisms, our shortcomings. And as the danger rose, then at once the slogan was given out: "Israel, to your tents! Back to God's own country. Leave the others alone and let us confine ourselves to our own tasks in our own Church."

But these tasks are world tasks. No single Church can

solve today the industrial problem or the peace problem. Those who advocate a narrow isolation of single Protestant groups do not know how much harm they are doing the Protestant cause. We have heard this morning of small Protestant minorities far away in Italy and Poland and Rumania. They may be left alone in their struggle for life and existence. They may disappear or be swallowed up by other groups. You may perhaps ask: "What can we do?" You cannot imagine what it means when the Protestant eyes *of the whole world* are looking toward one spot where our brethren are menaced. The Italian and the Polish Governments were not indifferent toward such an invisible power of interest and sympathy, an omnipresent bodyguard of our weak spots. Unfortunately, we do not yet realize how strong we are when we stand together. During the War the British battle-fleet hardly entered into action, with a few exceptions. It was called a fleet-in-being. But the simple fact that it was somewhere together, united, meant a formidable power in the Great War. Our Presbyterian Alliance is not yet a fleet-in-action. We still do things separately in America and Europe which we should do in common. But we could at least be a fleet-in-being, a body united in spirit and faith to protect our weak members and inspire them with the best we have. Woe to us if we do not do it!

IV.

We are also menaced in the same way by the spirit of denominational self-sufficiency, and this is a time when Protestantism should become more and more a unit in order to stand the attack of hostile forces. We suffer on the Continent still under the painful separation between Luther and Zwingli, which happened at Marburg in 1529. It even seems sometimes as if the fatal words, "You have another Spirit than we," would ring anew in the air with a fresh and painful clamor. We read recently in a German magazine that Lutheranism is the Reformation of the heart and Calvinism the Reformation of the brain. We would not attach too much importance to such individual utterances if we could not observe that the denomi-

national conscience is reawakening and that a certain rivalry between the Lutheran and the Reformed movement is menacing, especially in the East, the unity of the common Protestant cause. We would not complain if we all became conscious again of the great heritage of each of our professions, but any exclusiveness, any party spirit, is detrimental to the cause of Christ, which is greater than the concerns of this or that denomination, of this or that historical Church, beyond which we should surely never forget to look toward the one Church of Christ which is an article of our faith and the vision of our hope. The ecumenical movements of Stockholm and Lausanne are working on this common basis; and also the European Central Bureau is not a confessional agency although serving each confessional Church as she desires, but tries to stand for a common Protestant policy of Inter-Church aid, a kind of an International Red Cross, ready to act wherever in the Protestant world brethren are in need.

Roman Catholicism has certainly never been expected to be a support or a friendly help for Protestantism. It has helped us sometimes to stimulate our own faith in the same way as the Protestant Church had a stimulating influence on the Roman Church. But, in fact, the Roman Church remains an irreconcilable enemy of the Protestant Church, especially when the anti-Protestant order of the Jesuits has power, and is a menace to Protestant freedom and faith wherever she is in a position to wield an influence. We have heard this afternoon how the Vatican is trying to damage Protestantism in Italy. I saw myself in the pastoral encyclical letter of the Bishop of Stanislau that he said Protestants are christening their children with benzine. In Spain Carmen Partin was put to prison for having said that according to the Bible Mary had still other children besides Jesus. No Protestant church could be built in Spain on a main street, but had to hide itself away in a back courtyard, and could not have any inscriptions or a steeple, indicating the evangelical character of a church. Hungary, Austria and Rumania have reported a growing aggressiveness. In Poland to be a Pole means to be a Roman Catholic. Even in such Protestant countries as Holland and the Scandi-

navian States Rome seeks to make an advance. In Germany the Catholic Centre was, so to speak, the omnipotent party until Hitler's revolution overthrew it. Rome is also preparing the conquest of Eastern Europe and the countries of the Greek Orthodox Churches. A special institute has been created in Rome for the study of the East with a huge library, and one hears that two hundred priests are prepared to enter Russia as soon as it is open. There is no doubt that the policy of Rome to form united Churches, to win over the ancient Christian Churches for a union with Rome, is a great danger not only for the Orthodox Churches but also for the Evangelical Mission in the Near East.

Nobody would contest the right to the Roman Church to develop a strong missionary zeal. The danger for our Churches is only that Rome is prepared for the new tasks in the East and we are not, that Rome is one single united power and we are individuals even in our Churches, who say sometimes with Coleridge: "I belong to that holy and infallible Church of which at the present time I am the only member." Rome has a concerted and far-seeing policy, and we are hampering each other by our individual or denominational ambitions. This preparedness, this concentration, this planned unified wisdom is certainly, and remains, one of the greatest dangers which divided and isolated Protestant Churches have to face everywhere.

It must be admitted that the four-hundred-years'-old conversation between Rome and Protestantism is continuing with much more courtesy than in past centuries. Even Karl Barth was willing to take the Roman Church as a question which is put before us until he discovered that Rome is never willing to take the Reformation as a similar question put before the Roman Church, and persistently declares this Church to be the greatest heresy of Christendom. Protestantism will never see a dangerous and seductive influence in Roman splendor and power. The Roman menace for us does not come so much from outside but from inside, from the Roman leaven in Protestant hearts, from Romanizing tendencies within our own Church, which are out for power, for wealth, for influence, for

organization, for a self-centred activity and wisdom as Dostoievsky has described it so strikingly in his story of the Grand Inquisitor in his book, *The Brothers Karamasoff*. You know it, perhaps. Jesus has come back to Seville to preach again the gospel. He is at once arrested and put into prison. Deep in the night the old Grand Inquisitor meets Him, and asks Him: "Why didst Thou come back? Thou hast left Thy task to Thy Church. And we know much better how to accomplish it than Thou. We know better how to handle the world and the people. Leave us alone and come never more—hear, never more." The only answer which Christ gave was to come near the Inquisitor and to kiss him on his faded ninety-years'-old lips. And then He disappeared into the darkness.

This is the great danger for our Church: to know better than Christ, to fulfill His task with our social programmes, in our missionary activity, in our art of preaching and teaching, in our theological formulas, and to forget that He is the Master and Lord to whom we owe obedience before we go to work out our sublime moral and social and religious programmes.

V.

And here we have come to the last point, to the only real danger zone for an Evangelical Church, namely, to the nature of man, to our own pride, our personal selfish aims; our worldliness camouflaged with pious words, noble purposes, correct theology. This, and only this, is the real menace both for our faith in Christ and for our Protestant fellowship. And the sole defence against this daily menace is a daily repentance, a daily new surrender, a continuing prayer: Lord strengthen our faith.

THE GOSPEL OF THE FORTY DAYS.*

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Not a newly discovered document, but the much neglected teachings of Jesus during the forty days in which He appeared unto the disciples after His resurrection.

God's general method of revelation is by deed and accompanying word. Only in the case of the Resurrection men, lost in wonder at the greatness of the deed, have passed over the accompanying words. The analogy of God's usual procedure ought to make us hesitant in interpreting too narrowly such a statement as, "declared to be the Son of God with power by the resurrection from the dead."

Neglect of the Gospel of the Forty Days leaves a number of elements in the common apostolic faith hanging in air. Certain convictions common to the Apostolic Church find little or no basis in the pre-resurrection teachings of Jesus. Further, up until this period the disciples had proved "foolish and slow of heart to believe" other truths earlier enunciated by Jesus and soon to be the primary dicta of their preaching. Again after the shock of the crucifixion the disciples needed a repetition of previous teachings to dispel their doubts if not their positive unbelief. In other words, the indoctrination of

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*This article is based, in the large, upon the discussions of **Evangelium quadriginta dierum** made by Professor R. Seeberg, of Berlin-Halle, in the third German edition of his **Lehrbuch der Dogmengeschichte**, and at greater length in his **Aus Religion und Geschichte**. However, the writer has made no attempt to reproduce every item of Dr. Seeberg's presentation; nor has he hesitated to develop beyond Seeberg's rich suggestions thoughts that seemed germane to the Scriptural texts. At the time of this writing the veteran professor of theology in the University of Berlin is the world's recognized authority on the history of Christian dogma. The closing quotations, translated from Dr. Seeberg, indicate the large extent to which this scholar ascribes the teachings of historic Christianity to Jesus.

this period is needed to establish the vinculum between the life of Jesus and the teachings of the time of the Apostles.

Perhaps the simple enumeration of characteristic elements in the most primitive apostolic teaching will serve to show that there is a place for this last chapter of the Gospels. The following is abridged from Dr. Seeberg: 1. The conviction of the heavenly power and glory, or the Divine essence of Christ. * * * 2. The certitude of the necessity for salvation of the death of Christ and the connection between the death and resurrection. This connection is everywhere presented rather than defined. 3. The representation of the Spirit not only as the object of Divine gifts but also as Divine subject. 4. The triadic formula, which overtly and covertly peeps through manifold times in the apostolic literature, comes forward as a self-explanatory representation without anywhere being expounded. Neither Judaism nor the Old Testament offers this explanation. Considered on their frames this remains the most difficult problem in the history of religions. 5. The fact of baptism, which is connected with the name of Christ or of the Trinity and is everywhere valued as a means of salvation. Neither Jewish proselyte baptism, nor the baptism of John, nor the practice of Jesus explains this fact. 6. The common conviction that the Christian mission is to extend to the nations of the world. Neither the universalistic moments in the Old Testament prophets, nor the Pharisaic propaganda, nor the universalistic moments in the eschatological discourses of Jesus, nor the historico-philosophical construction of Paul, Rom. 9-11, are sufficient to clarify this fact. 7. To the same effect is the fact that the disciples at first remained a while in the environs of Jerusalem and then went gradually on the heathen mission. 8. It can be shown that there was in the apostolic period a fixed "teaching," which was valued as "the traditions," "the word," "the teaching," "the Gospel," or "the command" of Christ and which, as well as the demonstration of the Deity of Christ, included in itself teachings on virtues, vices, ecclesiastical practices, eschatology, etc. The writer has elsewhere called attention to this Catechism of Primitive Christianity, *The Christian Observer,* 9/30/33, p. 7.

Sources for the Gospel of the Forty Days.

In studying the forty-day chapter in God's revelation one is embarrassed by the fact that there is no single document designed to present this Gospel, as such. The Gospels were written to present the earthly life of Christ and touch the forty days only so far as is essential to their purpose. In other words, we have received the Gospel of the Forty Days in the "meager summaries" found in the closing sections of the Four Gospels and the opening chapter of Acts.

But it is reasonable to assume that whatever is plainly common to the New Testament writers and could not have been supplied them by the Old Testament or by current Judaism must be attributed to the revelation of Christ. Thus the faith of the apostolic period becomes a commentary upon the Gospel of the Forty Days.

Turning first, however, to the Gospel summations one can discover their implications better after he has organized them into their natural time-space groupings. There are a number of appearances of Jesus which took place in or around Jerusalem during the eight days following the Resurrection. The chief discourse sections of this period are, Luke 24:25-27, 38-43; John 20:20-23; 27-29; cf. also Ignatius, *Smyr.* iii:1. Then there is a second group of appearances in Galilee, Mark 16:7, to which belong the teachings summarized in Luke 24:44-49; Matt. 28:16-20; and possibly Mark 16:15-18. To this group belong the appearance at the Sea of Tiberias, John 21, and that to the above five hundred brethren, I Cor. 15:6. Finally, there is the last appearance to all the apostles on Mount Olivet, from which Jesus ascended into heaven, Acts 1; Luke 24:50-52; cf. 1 Cor. 15:7b; Mark 16:19; the Preaching of Peter as given by Clement of Alex. *Strom,* vi:5, 41. The chief discourse section here is Acts 1:4-8.

The Teachings of the Forty Days.

The Necessity of Christ's Death.

According to the records Jesus' post-resurrection teaching begins with the necessity of His death, Luke 24:26. Too

long had the disciples refused to face the fact and the meaning of that death, Mark 8:32; 9:32, 10:35. The time had now arrived for that Copernican revolution in their ideas of which Dr. Denny wrote. Their hearts burn within them as from the Old Testament Jesus shows that His sufferings are indispensable to the realization of God's saving purpose. The baptismal voice had pointed Jesus' own eyes to the Servant of Isaiah. Luke 22:37 and the "ransom-passage" show that Christ understood the fifty-third chapter of Isaiah to be prophetic of His own death. In at least two extended discourses, one on the way to Emmaus, Luke 24:27, the other in Galilee, Luke 24:46, Jesus opened the minds of the disciples that they might understand this and the other Old Testament passages foretelling the hand and counsel of God in His death. From a close study of the "oral gospel" Heffern concludes that a collection of Old Testament passages relating to the death of Christ underlies the primitive preaching. To these concrete Scriptures, rather than to the Old Testament in general, Paul referred when he declared that the first principles which he delivered, even as he had received, were "that Christ died for our sins according to the Scriptures." Philip was breaking no new trail when he preached Jesus from Isaiah 53:7. "The whole New Testament sets forth the saving significance of the death of Christ." And this study indicates that the catena of atonement passages comes from the revelation which Jesus made in the forty days.

The Fact of His Resurrection.

Christ convinced the disciples of His resurrection by His living presence, by explaining from the Old Testament that His death was not fortuitous, but the hinge of God's saving purpose and by direct testimony offered to their senses. He gave the disciples the evidence of their eyes, their ears and their touch. By eating and drinking with them, Luke 24:41-43, Acts 10-41, He demonstrated that He was not an "incorporeal spirit" but flesh and bones, Luke 24:39; John 20:27; Smyr. iii:1. The Apostles examined Him with their eyes and handled

Him with their hands, I John 1:1, and knew first hand that His flesh did not see corruption, Acts 2:31.

The Glory of Christ.

The content of the Gospel of the Forty Days, as summarized in its opening words, is the necessity of Jesus' death and His subsequent glorification, Luke 24:26. Prior to the Resurrection Jesus had manifested as the limning of His Messianic consciousness a "super-prophetic", super-Messianic consciousness, "a consciousness of oneness with God," of His own Divine Lordship. The Resurrection demonstrated Christ's victory over the opposing forces of evil and together with the explanation of His death as the pivot of history offered the convincing proof of His own power to control history. The reality of His risen presence gave the disciples a new appreciation of His essential Being. In His teachings our Lord dwelt on His heavenly power and glory. His name is the ground on which their preaching is to rest. Though in heaven He is to continue personally present with them, Matt. 28:20, as the incentive and the power of their mission. On His authority they are to offer salvation to all the world, Matt. 28:19. His name or His personal presence is to bring the proffered repentance and forgiveness to men, Luke 24:47. Clothed Himself with all authority in heaven and on earth, Matt. 28:18, Jesus is to endue them with power from on High, Luke 24:49. These representations of divine authority and heavenly glory imply a personality of divine essence.

By writing Himself, *the Son,* into the Name of the living God, Matt. 28:19, Jesus made explicit the implications of the world mission based on His name, Luke 24:47-49. "The outbreak of missionary thought has as its correlative the redemptive Lordship of Christ in all the world." Or as Professor Rainy declares, the measure of a man's interest in foreign missions is the expression of his valuation of Christ.

Indeed, every great doctrine of this period either converges upon or radiates from the glory of Jesus' own Person. Seeberg holds that the primitive catechism contained a demon-

stration of Christ's Deity resting on the revelation which Jesus consummated during this period. The apostolic conviction of His Deity rests on Christ's own self-disclosure. Each of the three groups of appearances, and each of the three Gospels of which the original conclusion has been preserved, concludes with the disciples worshipping Jesus, i. e., the Jerusalem group with Thomas' adoration, John 20:28 (John 21 may be described as an appendix or postscript to this Gospel); the Galilean group with the worship on the mountain, Matt. 28:17; and the Ascension appearance with Jesus' blessing and the disciples worshipping Him, Luke 24:52.

For the testimony of Jesus, John was exiled to the Isle of Patmos during the reign of Domitian, the first emperor to demand for himself the acclamation, *Dominus et Deus noster.* As a climax to his Gospel, John selected an incident which testified that he worshipped not Domitian, but Jesus, as *My Lord and my God.*

*"Things Concerning the Kingdom."**

"The things concerning the Kingdom of God" is another summary of the Gospel of the Forty Days, Acts 1:3. What does this Gospel contain concerning how, through whom and to what end God exercises His government in the world? For one thing, history is no longer a riddle but a coherent process with the Cross as the center. God accomplishes His will in spite of and even by means of wicked hands, Acts 2:23, 4:27-

*On Jesus' earlier teachings concerning the Kingdom Seeberg writes: "Basileia is the divine Lordship. The expression designates in the first instance the working of God in His mighty gracious revelation, and only then the situation of man accomplished thereby. According to God's appointment (L. 22:29f) Jesus realizes it in the present (L. 17:21, 23; Mt. 6:10, 33; Jn. 18:36), and brings it to fulfillment in the future through His (Second) Coming (L. 23:42; 1:33)." **Lehrbuch,** 1:71-72. In the writer's own opinion, the accent in Jesus' teaching falls upon this consummation sense of the "Kingdom," Mt. 8:11; 13:43; Mk. 14:25; Lk. 13:28, 29; 22:16. Without denying the present or organic sense of the Kingdom ("the Kingdom of grace") in certain passages, Dr. G. Vos writes: "In the usage of Jesus the Kingdom meant at first the final (eschatological) Kingdom, and the coming of that the real coming" (S. C., "the Kingdom of Glory").

28. Even though the wrath of wicked men be allowed to reach unto death, "the Lord reigneth." By raising Jesus from the dead God has reversed men's verdict and vindicated Christ and His cause. Yea, He has endowed Jesus with all authority in heaven and on earth. God's Kingdom is in the hands of the Lord Jesus. And Jesus is governing the Kingdom in the interest of that mission on which He sends the disciples. The panoply of heaven is organized for the world mission. Clad with illimitable authority Christ comes from vanquishing His foes to press the mission which shall spread God's Kingdom from sea to rolling sea.

"So then Christ has charged the disciples with the task of a world mission." His sovereign authority is their right to preach salvation to all the world. "As the Father hath sent me, even so send I you," John 20:21. "Repentance and remission of sins should be preached in His name unto all nations," Luke 24:47. "Go ye therefore and disciple all nations," Matt. 28:29. "Ye shall be my witnesses both in Jerusalem * * * and unto the uttermost part of the earth," Acts 1:8. One can hardly say less than Dr. W. P. Paterson, who has written: "the character of Christianity as a universal religion * * * is at least an essential part of the rule of faith."

But every commission is accompanied by a committal of power. "He breathed on them and saith, 'receive ye the Holy Spirit,'" John 20:22. "I send forth the promise of the Father * * * tarry * * * until ye be clothed with power from on high," Luke 24:49. "I am with you always," Matt. 28:20. "Ye shall receive power when the Holy Spirit is come upon you," Acts 1:8; cf. 1:4, 5. The communion of the Holy Spirit accompanies the consciousness of their commission. Right here the key to the apostolic period has been found. The disciples of Jesus are filled with the Spirit of Jesus, which in Jesus himself has won the victory over every opposing force and fate. Jesus, Lord of all authority, is with them "even unto the consummation of the age." He who continues His work through His Spirit in their spirits is absolutely controlling history in the interest of that work. By

baptism with the Spirit they share in the power that governs the world.

After the Galilean appearances the disciples return to Jerusalem. Their souls are filled with the glory of Christ and His victory over the world. They have caught His vision and breathed His Spirit for a mission extending to the ends of the earth and to the consummation of the age. They understand that the spread of God's kingdom is in the hands and authority of their Lord, that it is to bring repentance and forgiveness to all the nations, that it is to be wrought through their testimony, "the Lord working with them." But they have received no special instruction as to Israel's place in this world-embracing Kingdom of God. Hence the question about restoring the Kingdom to Israel, Acts 1:8. The answer is to leave that matter in the Father's hands; their own hands are to be busy with the testimony He has given them, Acts 1:8. If the account in the *Preaching of Peter* is a correct recollection and belongs here, Jesus simply gave a more detailed statement of what the Gospels and Acts represent Him as teaching. Twelve years are to be given to preaching forgiveness on the basis of repentance and faith to the Jews. Then the disciples are to go into all the world and let no one say: "we have not heard."

The Matthean Ending.

In a formal recapitulation the teachings of the forty days are made more explicit in some details in Matthew than in Luke. But in almost or every such case the later teachings of the apostles act as a commentary buttressing the truth of the Matthean doctrine. "The genuineness of Matthew's conclusion is generally recognized", in view of E. Riggenbach's *Der trinit. Taufbefehl,* 1903. The texual attack upon Matt. 28:18-20, on the ground that Eusebius uses, on occasion, a stereotyped abbreviation of these verses, has been set at rest by the noting of the full text in Eusebius' formal letter to his Church on the Nicene Creed, Socrates, *Ecclesiastical History,* I:8. The *Didache,* which Streeter dates 90-100, gives the Trinitarian baptismal formula twice, VII:1, 3, once in the

identical words of Matthew, once with the definite articles omitted.

The formulation of the Great Commission as "teaching them to observe all things whatsoever I have commanded you," "accords with the consciousness of the apostolic period that Christ had given definite 'commands' which were to be the subject of the Gospel proclamation."

"All that is new in Matthew is the baptismal command in connection with the triadic formula. One sees from the later period, in my opinion this is unquestionably so, that both really go back to Jesus. They had universally baptized, and the triadic formula sounds in our face everywhere. Neither for the one nor for the other is a later historical occasion discoverable, hence one will have to avail himself of that which is here commanded. Further, the references in Luke do not in the slightest contradict this result. Jesus had alluded to the preaching of the Gospel to all peoples and had himself used in connection therewith the favorite expressions of the Baptist, 'repentance and the forgiveness of sins.' So, in view of the later history, it is only reasonable to conclude that He also carried baptism along with these. And Jesus has ascribed to Himself Divine authority and might (the sending of the Spirit), thereby speaking of the Father and of the Spirit (Luke 24:49; Acts 1:4-5; 7-8; John 20:21-22), so it is—in view of the triadic formula in the apostolic literature, 2 Cor. 13:13; 1 Cor-12:4; 6:11; Rom. 15:16, 30; Eph. 2:19-22; 5:19f; 1 Pet. 2; 2:5; 4:13; Heb. 10:29-31; Rev. 1:4f; 3:12; John 14:15-17, 26; 15:26; 16:13-16; Tit. 3:4-7; 1 Tim. 5:21; 2 Thess. 2:13-15—in the highest degree reasonable that the homogenousness of the Father, Son and Holy Spirit has now been projected to the disciples in the Divine Name. A 'technical doctrine of the Trinity' was not expounded to them; but the consciousness had been expressed that Christ was God and that the Spirit was God with the Father. Christ works and the Spirit will work in the same manner as the Father. In the Name of God the threefold personal working is bound together. Their experience of Christ and the indication given therewith

of the continuing working of the Spirit impelled the disciples to this knowledge."

"In my opinion, there can be brought against this double result no reasonable historical ground: 1. Christ spoke of a baptism of all nations. 2. Christ spoke of 'the Name of the Father, of the Son, and of the Spirit.'"

Holding that the personal being of the living God might be expected to be revealed primarily in deed, in the incarnation of the Son and in the outpouring of the Holy Spirit, Dr. Warfield suggested that the doctrine of the Trinity was revealed between the two Testaments. It is preadumbrated in the Old Testament and presupposed in the New Testament. This study of the forty days indicates that Christ, standing in the shadow of the Pentecostal outpouring of the Spirit and at the culmination of His own revelation as the Son, put into accompanying words the revelation which God made of Himself in deeds. The ministry and the words of the Eternal Word reveal the Trinity.

"To the revelation of Christ goes back, then, such elements as the triadic belief in God, the conviction of Christ's Deity, the thought of the world mission, the confession to the Name of Christ, the baptism into Christ" and "the necessity of His death for salvation."

A SEARCH-LIGHT ON SIN.

By the Rev. Milton Bennett Lambdin,
Washington, D. C.

The Bible is a divinely authoritative textbook on sin, the only book, in fact, in all the literature of the ages that gives us the first word and the last word as to its essential nature; how it got into this fair world; its many species, effects, ultimate consequences, remedy and so on.

When we go to the Hebrew and the Greek, the original languages of Scripture, as we must, in our search-light on sin,

we find a variety of repellant terms by which sin is spoken of and described.

At the very outset in Scripture it is portrayed as a morally decomposed, putrid something. *Shahath* is the word, as we have the record in Gen. 6:12, when "God looked upon the earth, and behold, it was *corrupted,* for all flesh had *corrupted* his way upon the earth." The same word is used as Moses stood upon the Mount to receive the Divine Law (Ex. 32:7), and God said to him, "Get thee down, for thy people, which thou broughtest out of the land of Egypt, have *corrupted* themselves." They had become spiritually putrid in heart and act by reason of their idolatrous worship of the golden calf.

Akin to this ill-omened word meaning putrification, or rottenness, is another, *ba'ash,* that denotes to gather pus, to run out as an ulcer. When under deep contrition for sin, David uses it in his confession, "My wounds *stink* and are *corrupt,* because of my foolishness" (Ps. 38:5). Sin is not a mere trivial moral irritant, making us feel uncomfortable in conscience. It is a deep-seated, chronic, deadly, infectious, spiritually ulcerous malady that only the "good physician," the all-round divine sin specialist, can heal.

Another significant word is *nabel* or *nabal,* rendered in the English Bible by "fool." It means sapless, dried up, shriveled, withered, as when Isaiah says (Isa. 32:6 A. R. V.), "For the *fool* will speak folly and his heart will work iniquity." That is, the sinner withered in conscience in his utter disregard of God.

A word of frequent occurrence is *awah,* meaning to curve, to make crooked, to be out of the straight line. God's Law lays down a moral straight-edge path, with the imperative but loving command, "This is the way, walk ye in it." But the deluded sinner side-steps it in the indictment, "They have *perverted* their way" (Jer. 3:21), made it *crooked.* Sin not only makes crooked paths for its misguided votaries. It is also destructive in its consequences.

Not to be overlooked is a word, *rasha,* to make a tumult, to institute a rebellion. Sin promotes strife and "every evil work,"

the root source of war. The world can never be free of war until it is free of sin,—a truth we should ever keep in mind. The Children of Israel had barely gotten out of Egypt when three leading disaffectants against the authority of Moses (Numbers 16) raised an insurrection in the camp. The Lord intervened at once and at His direction Moses commanded the people, "Depart from the tents of these *wicked* men," as the earth was about to open its mouth to swallow them and their hapless adherents alive. The troublers, the insurrectionists against constituted authority and thus against peace, quietude and good order, whether in the State, the Church, or the home, are *wicked* persons in the sight of God.

Sin is a great deceiver as it flatters us with its alluring promises of happiness and success in its service; but inevitably it ends in dead and dismal failure. Out of this inevitable experience comes another word, a tragic word, *awen,* meaning nothingness, emptiness, vanity in the realization of one's bright dreams and expectations. "Hast thou marked the old way which *wicked* men"—spiritually and morally *empty, worthless* men—"have trodden?" (Job 22:15.) "They plow iniquity"—"*emptiness* and *vanity*"—"and reap the same" (Job 4:8). "For whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Sow the vanity, the emptiness of a godless life and reap the vanity, the emptiness of a life to come. There is no sidestepping of this divine and axiomatic principle.

"Watch your step" is the caution that confronts your eye as you take your train or step down from it. It has its place in the Bible in the word *chatah,* slip or mis-step, as when Pharaoh said to Moses (Ex. 10:17), "Forgive, I pray thee, my *sin,*" "my slip, or mis-step, in obedience to Jehovah's command." It is used also by David when an accusing memory went back to the earlier years of his life, "Remember not the *sins* of my youth" (Ps. 25:7), his usual mis-steps in the heedlessness and impulsiveness of young manhood.

In the Greek New Testament there is a vivid word, *hamartano,* which visualizes a bowman, or slinger, whose arrow, or missile, "misses the mark." Right-doing centers the target of obedience to God's will as an expert moral marksman. To sin

is to go amiss as a bad marksman. When the disillusioned and repentant Prodigal Son came to himself and made his way back to the old home place in his rags, filthiness, hunger and wretchedness there fell from his lips the honest-hearted and pathetic confession, "Father I have sinned" (Luke 15:18), literally, "Father I have *missed the mark;*" "I have failed to realize what I started out to secure in a life independent of your loving authority and control."

Then there is *parabaino,* in the sense of transgression or an unlawful passing over a boundary line in the invasion of a domain rightfully belonging to another, as when Jesus Christ charged the scribes and Pharisees with sin in a trespass, a transgressing, into the realm of God's authority in their man-made commandments (Matt. 15:3). The word is also found in 2 John 9: "Whosoever *transgresseth* and abideth not in the doctrine of Christ hath not God." That is, he passes over the divinely established boundary line of righteousness and safety into the forbidden territory of lawlessness and apostasy, as "Judas by *transgression* fell" (Acts 1:25).

Sin is sin—big sins or little sins, secret sins or open sins, popular sins or personal sins.

Sins may not always look offensive, repulsive, dangerous, deadly. The author of sin, as we are warned, can transform himself into the appearance of a very angel of light (2 Cor. 11:14) as he tempts and intrigues us into sin.

Sin is sin. And it is only the Holy Bible, the divine textbook on sin, that gives us the mind of God about sin and tells us openly and plainly what sin is and what it does to us and for us.

The Bible declares that sin is foul and ulcerous, putrid and corrupt, distorted and crooked, worthless and empty, deceiving and disappointing, riotous and rebellious, an enemy of God and a foe of man, that it has transformed this beautiful world into an aceldama with its uncounted long ages of misery and suffering and broken hearts and ruined lives and shattered homes and blood-soaked battle plains and penal institutions and hospitals overflowing with human wreckage and physical and mental incurables.

Sin is sin, not a something to be laughed at, to make merry over; a theme for jest and joke and jibe. Only "fools make a mock at sin" (Prov. 14:9). Sin is a hideous something to be looked upon with horror and detestation as we heed the voice of God calling upon us, "Ye that love the Lord, hate sin" (Ps. 97:10); to loathe it with a bitter hatred, for "the wages of sin is death," and with the daily prayer, "Wash me . . . and cleanse me from my sin" (Ps. 51:2) and "let them not have dominion over me" (Ps. 19:13) and in sincere repentance to take Jesus Christ as our Saviour from sin, "the Lamb of God that taketh away the sin of the world."

For sin is sin. It is the satanic serpent's poison and only the divine and loving hand of Christ can savingly apply the blood remedy for it.

PSALM 19 AND CHRISTOPHER COLUMBUS.

By R. B. Woodworth, D. Sc.,
Burlington, West Virginia.

Thirty-four years ago, in connection with studies in the original languages of Holy Scripture, the writer acquired a unique volume which he has now presented to Union Theological Seminary, a polyglot of the Psalter printed in Genoa in 1516 and described as follows:

Title: Psalterium Hebraeum, Graecum, Arabicum et Chaldaeum cum tribus latinis interpretationibus et glossis.

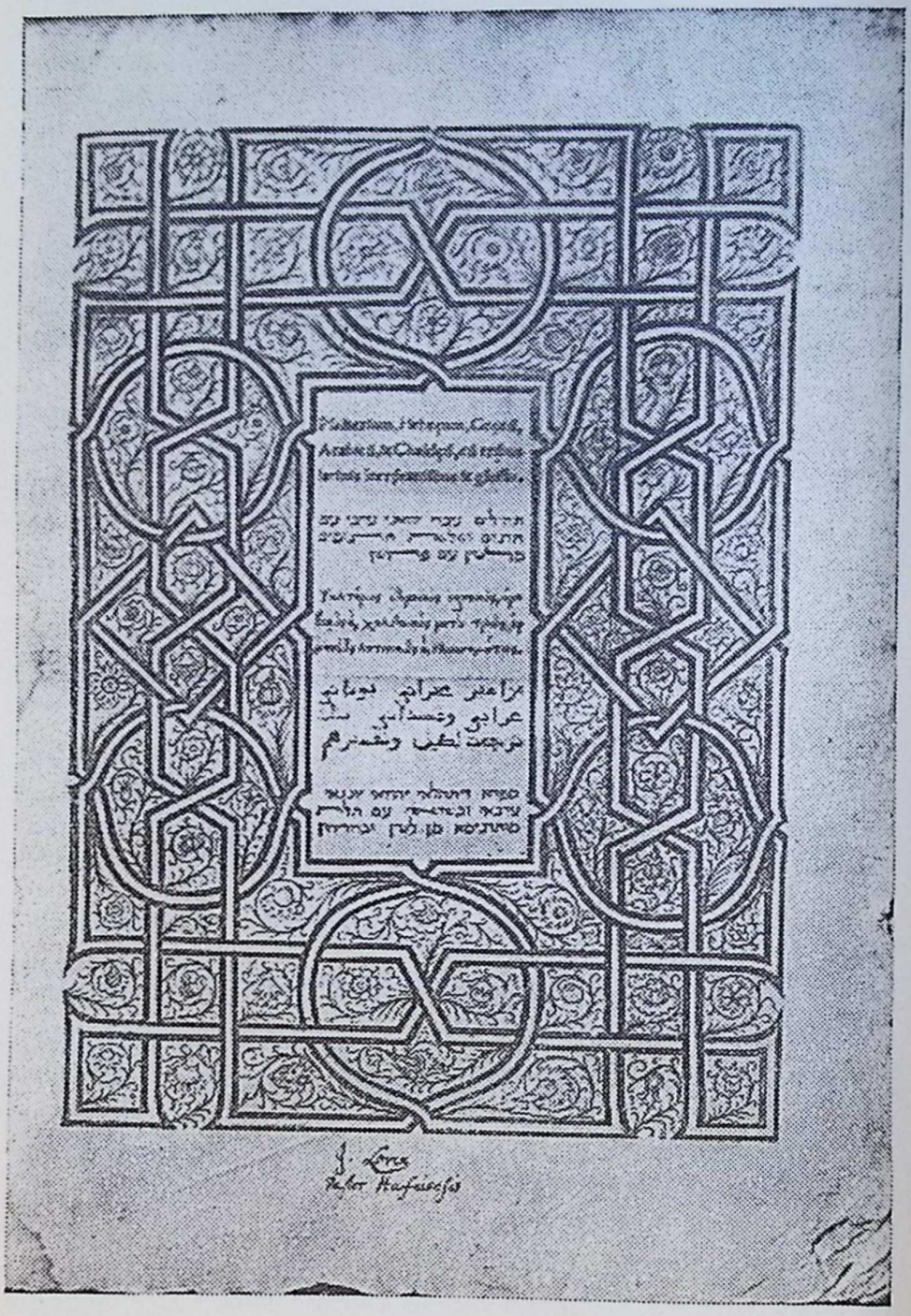
Title to Preface: Augustini Justinianii Genuensis, predicatorii ordinis, Episcopi Nebiensis, in Octoplum Psalterii ad Leonem X Pontificem Maximum Praefatio.

Colophon: Impressit miro ingenio Petrus Paulus Porrus, Genuae in aedibus Nicolai Justiniani Pauli, praesidenti reipub. genuensi pro serenissimo Francorum Rege prestanti viro Octauiano Fulgoso anno Christiani salutis, millessimo quingentesimo sexto decimo mense VIII bri.

Size: 9¼x13 inches, 400 pages in 25 signatures, pages not numbered, signatures numbered at bottom A I to V, B I to IIII, etc., last signature I to III. Type good and clear, the Greek abbreviated and liturgated but not nearly so much so as in some Greek Testaments printed 300 years later. Copy complete, once incomplete; 24 signatures; type printed, the last signature hand printed to complete, the letters almost identical with the printed types, a very good example of the completion by hand of volumes defective by page loss. ligatured

Tail piece. Monogram, hand drawn in this case, 2 P.s with bulbous plant intertwined between, and title Petrus Paulus Porrus Mediolanensis, Taurinidegens.

Arrangement: Left-hand page, 1. Hebrew; 2. literal Latin version of the Hebrew; 3. Vulgate Latin version; 4. Septuagint Greek; Right-hand page, 1. Arabaic; 2. Chaldee; 3. Latin Version of the Chaldee; 4. Latin scholia on selected texts.



Title Page of the Genoa Psalter of 1516.

What now is remarkable about this old Psalter, printed in Genoa in 1516 by a native of Milan, who lived in Zurich, edited by a preacher and bishop and dedicated to Pope Leo Tenth, and which he is proud to say went Origen's famous Hexapla one better? Just this: it was printed at Genoa, birthplace of Columbus, twenty-four years after Columbus discovered the first island of a new world, by men who were proud of their fellow-citizen and his deeds and, therefore, inserted in the book as a scholion on Psalm 19 one of the very earliest accounts of the man, his deeds and his reasons for his bold enterprise. There is good sermon material in that scholion and the writer, therefore, has made and presents below a close translation of it for that use:

And their words to the ends of the world. In our times, at least, in which by the wonderful boldness of Christopher Columbus, a citizen of Genoa, almost another world has been discovered and laid open to the enterprise of Christians. But since now Columbus frequently declared that he had been chosen by God in order that through him this prophecy might be fulfilled, I have thought it not alien to the subject to insert in this place a sketch of his life.

Christopher, then, by surname Columbus, a citizen of Genoa by fatherland, sprung from humble parents, was he who in our age by his own industry explored more lands and sea in a few months than almost all the mortals in all the centuries that are gone. A wonderful thing but nevertheless now demonstrated and made certain not only by the testimony of many sailors but also by that of fleets and armies going and returning.

In his boyhood years he was taught scarcely the first rudiments, when now he came of age he gave his attention to maritime affairs. Then when his brother went to Portugal and established at Lisbon the business of drawing maps for the use of sailors delineating seas and harbours and shores, he learned from him, in this way, the bays and islands of the sea which he, in turn, perhaps, had learned there from many who, at the King's instance, had gone year by year to explore the inaccessible lands of the Ethiopians and the remote breadths of ocean in the South and West.

With whom he often conversed, and when he compared what he had received from them with what he had now already studied out in his own charts and had read among the cosmographers, it came at length to be his conviction that it was altogether possible, if one should leave the shores of the Ethiopians who border on Libya and direct his course right between the southwest and the west wind, to arrive in a few months at some island or the farthest continental land of the Indes. Which when he had learned from his brother with sufficient exactness and examined the matter between them with care, he showed to some of the officers of the King of Spain it was in his mind, if only the King would supply the means necessary to execute his plan more quickly than the Portuguese had done, to visit new lands and new people and finally to penetrate regions hitherto unknown.

The word was soon carried to the King, who incited both by emulation of the Portuguese kings and by zeal for new things of this kind and the glory which might accrue to himself and his posterity from this business, after long discussion of the matter with Columbus at length ordered two ships to be prepared. With which Columbus loosed anchor and sailed to the Fortunate Isles [the Canaries] when he laid his course a little from a west line toward the left between the west and the southwest wind, though much farther from the southwest and almost coincident with the west wind. When now the course of many days was completed and it was known from computation that now 4000 miles had been measured in a straight course, the others indeed lost all hope and contended they should turn their feet and direct their course backwards. He, however, contended that they should persist in the enterprise and that, so far as conjecture could avail to promise, some land, either island or continent, was distant not farther than one day's sail. Faith in what he said was not wanting, especially when on the next day they saw strange land the sailors honored him with their praises and placed the greatest confidence in the man's opinion. The islands were, as afterwards become known, almost innumerable, not far from a certain continent, as their appearance indicated.

From such islands some reported that men came, savages called cannibals, in no way repugnant to human flesh for food, but pursuing neighboring people with robberies and crossing to nearby islands in the hollowed-out trunks of large trees, like wolves, they hunt men for food. Nor did fortune fail them in that one of their boats were captured with its crew and that in a not bloodless fight who afterwards were brought as hostages to Spain.

The island first to be discovered was called Hispana. In it were found innumerable mortals conspicuous for poverty and nakedness, who first were invited courteously by the sailors to visit them and were allured with gifts; when they came near it was easily apparent that they were amazed and wondered at a complexion and clothing unlike their own, and a visit to them unheard of before and everything else as if they came from the sky, since their colour is far unlike ours, yet not at all black but much like gold. They wore a thick cloak pendant at the neck and fastened at the breast. . . . There are no quadrupeds among them except some very small dogs; their food, roots from which they prepare cakes are not unlike wheat in taste, the kernels of a different form from ours but more pleasant to eat. Columbus having now obtained his desire decided to return to Spain and when he had fortified the place which he had first occupied he left 40 men only to guard it and embarked for Spain. After a prosperous voyage, when he first came to the Fortunate Isles, he sent messengers ahead with letters to the King, who when he was made certain of all these things, rejoiced greatly, made him governor of all the maritime realm and adorned him with great honors. As he went on, all the nobles went out to meet him and he was received with great joy as the discoverer of a new world. Without delay other ships were made ready far surpassing the former ones both in number and in size and filled with things of all kinds. Spain now sends her own poisons into an inoffensive world, very much satin and gold-adorned raiment lades the vessels, and luxury not satisfied with having triumphed in our world sets sail against pure and innocent people; and those things which can scarcely satisfy our own gluttony, though the forests are almost exhausted through incessant huntings, they send to remote regions

to be filled with their follies and appetites unknown before. But there sail with them those who should cure the people from gluttony at hand or about to overtake them and from incipient diseases, by the devices of Aesculapius. Seeds and plant trees were carried along. For what, as it was afterward known when the ground was cultivated, though at first it grew quickly to a rather large height, a little afterward died away, as if by Nature damning new kinds of foods and ordering them to be content with their own roots. Columbus then collecting a fleet of 12 ships fitted out with arms and men and abundance of all supplies put ashore at the island Hispana in a voyage of not more than 20 days and found those whom he had left, strangled to a man, for reason alleged they had been impudent and injurious to their women. Therefore when their cruelty and ingratitude had been rebuked, he saw they were turned to repentance and declared their fault would be condoned only if they were trustworthy in future and obedient to command. Then explorers were sent into all parts; when he saw it to be an island, remarkable in size, gentle warmth of air, fertility of soil and abundance of people, and also it was asserted very pure gold was found in certain places exposed by the waters, and there did not lack in the fields seeds very like peppers in shape and taste, he determined to found a new town. Therefore materials were brought together from all sides, and those skilled in such matters were set to work; in a short while the town was erected to which the name Helisabet [Isabella] was given. He himself went out, two ships being allocated to him, and circled the island. Thence passing along the shore of that continental country which is called Juana [Cuba] by name, 71 days he sailed alongshore holding his prow in one direction towards the western sun. The man, a very skilled estimator of the distances and courses of navigation, knew by computation of the days and nights he had progressed about 6000 miles. The promontory where he stopped he called Evangelista and took a backward course with the intention to return there better prepared and equipped. But, in navigating, bays and shores and promontories were marked on the chart. He reported this side of the world to have a North Pole elevation of 18 degrees, when the south shore of the island Hispana showed an elevation of 24 degrees for the same pole. But it is known from their observations, if indeed they could form a true estimate, that the same eclipse which appeared in the month of September in the year of our Lord 1494 was seen almost 4 hours before at the Spanish island which is called Hispalia and commonly Sibilia. But from the same computation Columbus estimated that island was distant 4 hours and Evangelista 10 hours from Cadiz, not more than 2 hours, that is the twelfth part of the whole circle of the world, from that place which Ptolemy called Catigara and judged to be the last place habitable towards the sunrise, which, if no land hindered sailors, it would soon be that the furthest east in every course in our lower hemisphere would be joined with a contrary course by men moving towards the west.

Then, so wonderful journeys completed, Columbus returned to Spain and there paid tribute to fate. The King himself who had conferred many privileges on him when alive granted him dead that his son should succeed to his father's place, should preside over and govern the sea and ocean of the Indes, who lives even now to our day with high grandeur and great wealth. Nor did the granddees of Spain disdain to join with him in marriage, a youth noted for no-

bility and manners. But Columbus, when he died, did not forget his dear fatherland, for he devised to what they call the Offices of St. George (and the men of Genoa hold it as the chief honor and pillar of the whole republic) the tenth part of all the revenues he owned when alive. This was the end of a very celebrated man who, if he had lived in the times of the Greek heroes, would no doubt have been enrolled in the number of the gods.

Just a few observations may be in order:

1. Columbus' calculation of 4 hours (60 degrees of longitude) from Cadiz to Hispalia is not bad, neither is his latitude of Hispana (24 degrees) nor yet his estimate of 24000 miles for the circumference of the earth; but when he sailed from Hispana to Cuba, he sailed southwest (his prow towards the western sun), rounded its easterly end and sailed northwest (his prow towards the western sun) to Evangelista (identified with Isle of Pines) where he was not far in a straight line from Hispana. As he could not trust his compass he had not good check on direction. The errors of mathematicians dim not the glory of great discoveries in the realm of the spiritual.

2. Columbus was a good churchman and tithed his substance. Because of his faith and zeal he became the chosen man to reveal the handiwork of God to men. So said the bishop.

3. Moreover, the heart of the bishop was moved by lust for souls, not by lust for gold. He and men like him, even in that day, had compassion on the multitudes of poor, ignorant and superstitious natives, realized that the poisons of Spain meant moral, physical and spiritual destruction to them and rejoiced when that compassion sent forth physicians of the soul on the trail of the sons of Aesculapius.

4. The glory of God is revealed in the microcosm as well as in the macrocosm. He who made the firmament to show His handiwork raised up men of intelligence to appreciate it and of boldness to explore the furthest bounds of His habitation.

5. Men may travel east to find God; they may also seek Him towards the western sun. It is no dread distance either direction.

WHAT JESUS MEANS TO ME.

By the Rev. C. O'N. Martindale, Ph. D.,
Pastor of the Atkinson Memorial Presbyterian Church, Morgan City, Louisiana.

Dr. S. Parkes Cadman, in *Church Management* for August, 1932, declares emphatically, "Liberalism has failed, because the world has forgotten the Bible and has thereby lost a treasure which nothing else in our civilization can replace." It is significant that some leaders are recognizing the failure of liberalism. It is well for us to note, however, that in recognizing the failure of liberalism these modernists are not getting back to a real belief in the Bible. They say modernistic religion has lost its pep, but their cure swings wholly within the energy of the flesh. They do not recognize why true believers have power; nay, they would still deny the power thereof. Modernists admit that modernism does not produce spiritual results. But they have no intention of getting at the right cure, namely, the blood gospel, with all that follows in its train. It is one thing to recognize the sterility of modernism but quite another thing to accept Christ as substitute, and, being born of the Spirit, follow the Scriptural rules for a spiritually effective life and ministry.

When men devitalize Christianity of everything essential they leave nothing that is soul-satisfying for themselves or capacitated to appeal to others as sufficient unto the needs of time or eternity.

Religious liberalism (another name for modernism) is barren in its content, its offer and its issues. God pity the poor excuse of a man calling himself an ambassador of the Lord Jesus Christ while stripping the good tidings of all that goes to make it good and sufficient because divine and saving and life-giving! When these men cut out from their message in the church or in the name of the church such distinctive facts as the divine Sonship of Jesus, His birth of a virgin, the sin-

lessness and miraculousness of His life and work, the atoning efficacy of His sacrifice as our substitute, His physical resurrection and ascension and availing intercession at God's right hand in heaven, His giving of good, especially of His Spirit, to make and keep people Christian, His up-gathering of His church unto Himself and reward of the faithful, His return in glory as King over the earth, His judgment of the devil and the wicked, His destruction of the old world-order and making of new heavens and earth for God and His people to live in alway—what is there left to cheer (not to say, to save) any heart or life?

If the Bible means what it says, in the name of God we may sense the high values and meanings of Jesus by the fact that He is shown to be: the Word of God that is God; the Revelation of God to man; the Light of men and of the world, dispelling the darkness of sin and showing men the right way to go; the only-begotten and well-beloved Son of God by the virgin Mary; God manifest in the flesh as the Seed of the woman apart from the man; the Messiah or Christ of God and as such the Son of Man, Prophet and Priest and Sacrifice and King in one person, fully qualified of the Spirit of God for all the work He had to do; Jehovah the Saviour, the Saviour of the world from all evil; the Apostle from God to men; the Gift of God's love to every believer in the world, that he should not perish but have everlasting life; the Doer of everything good and the Deliverer of all oppressed of the devil; the Lamb of God, who, as our substitute, takes away the sins of the world and thus reconciles to God and, being God and man in one, makes man one with God; the Overcomer of the world and the flesh and the devil (the great adversary of God and the good); the physically risen Saviour, alive forevermore; the Resurrection and the Life Everlasting to every believer; the one by whom we enter into knowledge of and correspondence with the only living and true God and His missionary Christ; the one who descended out of heaven and ascended back up into heaven at God's right hand as our Righteous Advocate for every good we need; the Bread of God and of Life from heaven; the Giver

of and Baptizer with the Spirit of Life from above; our Lord and Master, Teacher and Example; the Way of man to God, the Truth about God to man, the Life from God for man; a Comforter (one beside to help); the Vine-Stock, of which Christians are the branches; one come from and returning to God the Father; one renewing and inspiriting and motivating the life that becomes Christian by His Spirit; the King of the Jews (Israel) and also one to whom God has given all authority in heaven and on earth; one in whom all the families and nations of the earth shall be blessed; the Head of the Church which He purchased with His own blood and will present unto Himself at last without blemish in exceeding joy; the Lord Christ, who will descend from heaven and, by His word, raise the bodies of believers that have died and change the bodies of believers then living like in fashion to His own body of glory and catch them up in the clouds to meet Him in the air and, judging them according to their good and faithful service, reward them in the heavenlies; the King of kings and Lord of lords with His saints returning to earth at the close of the great tribulation period to set up His Kingdom over all kingdoms while at the same time convincing and converting and restoring Israel, adjudging the living nations assembled against Jerusalem under Antichrist and the false prophet and having Satan bound for a season in the abyss; the Final Judge and Outcaster of Satan and all his wicked following of all generations into the everlasting punishment of the lake of fire; the Great Destroyer of this old world-order and the Creator of new heavens and a new earth; one who with the Father and the Spirit in His people descends, in the New Jerusalem, into the new earth, there to dwell together in righteousness forever.

The Apostle Paul sums up the significance of Jesus in two great paragraphs. Jesus "is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things con-

sist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross: through Him, I say, whether things upon the earth, or things in the heavens. . . . For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full; who is the head of all principality and power." (Col. 1:15-20; 2:9, 10; cf. John 1:3; Heb. 1:1-4.)

"Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11.)

THIS IS WHAT JESUS MEANS TO ME AND TO ALL WHO BELIEVE THE WORD OF GOD. It is what Jesus means according to the gospel, according to John and the Revelation of Jesus Christ to John, according to Peter and Paul and according to Matthew and Luke and Mark. What more could we want? What more could we have?

Add to this the personal experience of the Christian with this wonderful Being, the Lord Jesus Christ, and the half has never been told. The bigness of the meaning of Jesus is ever growing upon us and unfolding new glories.

Dr. P. Carnegie Simpson very fittingly says: "I have spoken of this life as the real sphere in the circumstances and conditions of which we must be Christians and yet as a place in which our response to Christ is incomplete, imperilled and to be maintained only by a warfare and with prayer and self-

denial. At the end of life is the fact of death. That is a very real fact, so great and real a fact that any true or satisfying view of life must take account of death and have something to say about it. The fact of Christ does so. The ultimate meaning of Christ is a future meaning. He is He who not only 'was' in history and 'is' in experience but 'is to come' in the beyond. Of that we know very little. . . . But if Christ's meanings here for character, for faith and for conscience are true promises, that meaning of Christ who is to come will be, than anything in this life, a 'far better.' It will be that if it lead from a good that is embarrassed, menaced, incomplete, to that good made safe, victorious, abundant, and yet not less but more real, personal and living. And so St. Paul, who said, 'To me life is Christ' added 'and death gain.' . . . There is nothing about Christianity that more convinces of its divine devising than this, its suitability for both life here and life hereafter. It is thus it declares itself to be the religion that men need. Christ is for life in the most real and secular sense. And we are for life in the most real and secular sense—we men to whom this life calls so stirringly and strongly and sweetly. But the more deeply and worthily we answer that call, is it not a call to something else? This life is richly, really good; but just in its very good—in truth or love or character or the service of man—are strange and subtle suggestions of a better than itself. . . . Is not the true and deepest thing in this life's sweetness, brightness, beauty and intimation, a glimpse, an earnest of something sweeter, brighter, yet more beautiful? . . . We are made for this life, yet not for this life only, but, after this, for a 'far better.' And so is our Christianity. The Christ who disclosed such fit meanings for us in the discipline of our life here discloses a like fittedness for our nature when the last chapter of that discipline comes and we look out to the future. Thus a Christian man blesses God every day of his life, and, on the greatest day of a man's life, which is the day of his death, blesses Him still, and, not fearfully or repiningly, enters into the untold meanings of the endless fact of Christ."

Therefore, instead of depriving Jesus Christ of any of His unique rights, we would give Him the fullest estimation that Holy Scripture gives Him. Only in so doing do we get a right understanding of His full significance to mankind, sure persuasion of a good Christian life in this world and solid ground for a Godlike destiny in the ages on ages to come.

Radical critics and modern liberals have tried to give the world a new Bible, an expurgated Bible, but it has proved to be a book without head or heart, a book without any power divine. For, with all their fulsome talk, it remains an undeniable fact that the Spirit of the Lord does not use an abused Bible, an altered Bible, a perverted Bible, a misunderstood Bible, a Bible deleted of its proper meaning, a Bible divorced from the supernatural (that is, from God), to convict and convert sinners from the errors of their ways or to build up saints in the truth and hope of the gospel. An undiluted and believed and put-into-practice Word of God in its integrity is the need of the world and the call of the hour. The concept of the Christian life depends on our conception of Christ as set forth in the unadulterated Scriptures of the Old and New Testaments.

KEEP UP YOUR READING!

Books Available to Out-of-Town Borrowers.

The concluding sections of a selected list of books for the student of Christian Sociology will be found on the following pages. Preceding sections, covering Introductory works, Society and Its Problems from the Christian Standpoint, Government and Government Planning, Industrial Relations and Race Relations, appeared in the April and July issues of the REVIEW. The titles in this list were selected and, unless otherwise indicated, annotated by Dr. W. T. Thompson of the Seminary faculty.

For a copy of the regulations governing extension loans, the prospective borrower should address a request to the Librarian, Union Theological Seminary, Richmond, Va.

A LIST OF BOOKS FOR THE STUDENT OF CHRISTIAN SOCIOLOGY.

(Concluding sections)

SELECTED BY DR. W. T. THOMPSON.

International Relations.

Abrams, R. H. *Preachers Present Arms.* New York, Round Table Press, 1933.

"A comprehensive record of the attitude of ministers of the church of Christ during the World War. That record is one that every minister ought to know. It ought to leave him profoundly disturbed." Dr. E. T. Thompson in Union Seminary Review.

Allen, Devere. *The Fight for Peace.* New York, Macmillan, 1930.

This is the most comprehensive study I have seen of the whole question of war and peace and what we should and can do about it.

Angell, Sir Norman. *Unseen Assassins.* New York, Harper, 1932.

"Challenging volume, moving along new lines of attack." Boston Transcript.

Cole, G. D. H. *The Intelligent Man's Guide Through World Chaos.* New York, Knopf, 1932.

No better book on the present situation has appeared.

Engelbrecht, H. C. and Hanighen, F. C. *Merchants of Death; a Study of the International Armament Industry.* New York, Dodd, Mead, 1934.

"Tells the whole story without passion or prejudice, and with amply documented proofs." Christian Century.

McDougall, W. *World Chaos; the Responsibility of Science.* New York, Covici-Friede, 1932.

"Offers a clear, compact and sincere consideration of the responsibility of science for our present confusion and chaos." Boston Transcript.

Nichols, Beverley. *Cry Havoc.* Garden City, N. Y., Doubleday, Doran, 1933.

An arresting arraignment of the forces which make for war written by an out-and-out pacifist.

Porritt, Arthur, ed. *Causes of War: Economic, Industrial, Racial, Religious, Scientific and Political;* by Sir A. Salter, Sir J. Arthur Thomson, G. A. Johnston (and others). New York, Macmillan, 1932.

"No more authoritative discussion of the causes of war has yet appeared." Nature.

Salter, Sir James Arthur, ed. *The World's Economic Crisis and the Way of Escape.* New York, Century, 1932.

Six of Great Britain's best—Sir Arthur Salter, Sir Josiah Stamp, J. M. Keynes, Sir Basil Blackett, Henry Clay and Sir W. H. Beveridge—turn the light of their genius on the present situation in these lectures on "The Halley Stewart Trust."

Seldes, George. *Iron, Blood and Profits; an Exposure of the World-wide Munitions Racket.* New York, Harper, 1934.

More exciting reading than "Merchants of Death" but adds less to the understanding of the problem.

Van Kirk, W. W. *Men Conquer Guns,* by W. W. Van Kirk and P. F. Douglass; George E. Smith, Art Director. New York, Federal Council of Churches of Christ in America, 1933.

States in simple, graphic form the present world situation and the case for disarmament.

THE STATE.

Bagley, W. C. *Education, Crime and Social Progress.* New York, Macmillan, 1931.

Dr. Bagley's thesis in this ably written book is that the new education with its emphasis on freedom has had much to do with creating our present so-called "crime waves." It is thought-provoking, certainly.

Barnes, H. E. *Battling the Crime Wave.* Boston, Stratford, 1931.

"Brief popular comments on crime and criminals, developed from the author's newspaper editorials." Preface.

Barnes, H. E. *The Story of Punishment; a Record of Man's Inhumanity to Man.* New York, Stratford, 1930.

A history of the effort to repress criminal behavior from earliest times to the present, offering in conclusion an intelligent program for the future.

Forman, H. J. *Our Movie Made Children,* With an Introduction by W. W. Charters. New York, Macmillan, 1933.

"A popular summary of the facts collected by a group of investigators . . . The author discusses the movie-going habits of children, the nature of the pictures, and the influences on physical well-being, psychological states, and moral development." Book Review Digest.

Fosdick, R. B., ed. *Toward Liquor Control;* by Raymond B. Fosdick and Albert L. Scott; with a foreword by John D. Rockefeller, Jr. New York, Harper, 1933.

The best treatment of this question I have read. It contains a sane discussion of the problem from the American viewpoint, and a summary of the ways of dealing with it in other countries.

Gault, R. H. *Criminology.* Boston, Heath, 1932.

"A comprehensive textbook stressing the psychological factors in the study of the causes of crime and society's fight against it." Book Review Digest.

Haynes, F. E. *Criminology.* New York, McGraw-Hill, 1930.

"Presentation is clear and concise, temperate in judgment, and sound from the standpoint of criminological science." Ann. of Am. Acad.

Lynch, D. T. *Criminals and Politicians.* New York, Macmillan, 1932.

"Affords a forthright and vivid exposé of criminal extortion in all its major forms." Bookman.

The Family.

Dennis, L. T. *Living Together in the Family; a Study of Family Relationships.* Washington, D. C., American Home Economic Association, 1934.

Written for young people of high school age, this book attempts to describe and interpret some of the everyday situations which arise in family life.

Dexter, E. A. *The Minister and Family Troubles; a Case Study of the Relations of the Minister and the Church to Sex and Family Problems,* by E. A. Dexter and R. C. Dexter. New York, R. R. Smith, 1931.

An account derived from first-hand sources of the experiences of a group of ministers.

Dickerson, R. E., *So Youth May Know; New Viewpoints on Sex and Love.* New York, Association Press, 1931.

A simple, clean, informing discussion of sex for later adolescents. One of the best in the field.

Groves, E. R. *Marriage.* New York, Holt, 1933.

The best book I have read on this subject. It is hard to see how it could be improved. It is sane, scholarly, interesting, comprehensive.

Harriss, F. M. *Essays on Marriage.* New York, Association Press, 1931.

"This unusually wise discussion of marriage is characterized by common sense, sympathetic discernment, and idealism." Booklist.

Hayward, P. R. *The Home and Christian Living,* by Percy Roy Hayward and Myrtle Harmon Hayward. Richmond, Presbyterian Committee of Publication, 1931.

The study book in Religious Education chosen for our church last year. Excellent.

Lichtenberger, J. P. *Divorce, a Social Interpretation.* New York, McGraw-Hill, 1931.

"Discusses the question thoroughly and without moral bias . . . Reviews the causes of divorce with especial reference to the United States." New York Evening Post.

Mowrer, E. R. *Family Disorganization; an Introduction to a Sociological Analysis.* Chicago, University of Chicago Press, 1927.

Dr. Mowrer goes behind the divorce courts and analyzes the causes that have disrupted family life in America. It abounds in facts.

Mowrer, E. R. *The Family; Its Organization and Disorganization.* Chicago, University of Chicago Press, 1932.

A textbook for college courses in the study of the contemporary family.

Spaulding, C. A. *Twenty-four Views of Marriage From the Presbyterian General Assembly's Commission on Marriage.* New York, Macmillan, 1930.

This book contains the report of the commission on marriage of the General Assembly of the Presbyterian Church in the U. S. A., and a collection of discussions of this subject by writers as different in their viewpoint as Bertrand Russell and Paul Popenoe. If one desires to learn the different views of marriage that are abroad in the world, this is the book.

Weatherhead, L. D. *The Mastery of Sex Through Psychology and Religion.* London, Student Christian Movement Press, 1931.

"It is seldom that one finds so wholesome a combination of religious idealism, technical knowledge and sane professional advice as is achieved here." Dr. Lewis J. Sherrill in Union Seminary Review.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

EXCAVATING KIRJATH-SEPHER'S TEN CITIES. *By Melvin Grove Kyle.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1934. 203 pages. $2.50. This volume contains the James Sprunt Lectures delivered in Union Theological Seminary, Richmond, Virginia, in 1932. Its publication is a distinct contribution to the religious literature of our day. The author has written a simple, non-technical statement of a work in archaeology which is at the same time fascinating and revealing. It would be difficult to find a work which, by reason of its content and style, engages the interest of so wide a variety of readers. The vivid, realistic character of the descriptive materials captivates the attention of the high school boy or girl, and the tremendously significant revelations accentuating the accuracy of the scriptures inspire the mature student of the Bible. In commending this volume to the

reading public, I call attention to three outstanding virtues; (1) it is readable; (2) it clearly describes certain problems and procedures of archaeological discovery; and (3) it throws a flood of light upon the interpretation of the Scriptures. P. H. C.

HOSEA: THE HEART AND HOLINESS OF GOD. *By G. Campbell Morgan.* Fleming H. Revell Co., New York. 159 pages. $1.50. Dr. Morgan is acknowledged to be one of the greatest living teachers and expositors of the Bible. In these twelve studies in the Prophecy of Hosea his gift of analysis and interpretation is put to good use. They were given first as a course of addresses. Each is a close study of one or two verses, but attention is given also to the movement of thought in the Prophecy as a whole. Dr. Morgan knows how to pass from an exact and detailed examination of the words of his text to a powerful and moving application of the truth which he has found. The result is that these "meditations," as he calls them, are not only exegetical studies, but at the same time are sermons. The title of the book indicates what he regards as the essential revelation made in this Prophecy —a message of supreme value not only for ancient Israel but for men in all ages. It is a decidedly interesting, suggestive and impressive book. J. D.

THE FOUR GOSPELS, A NEW TRANSLATION. *By Charles Cutler Torrey.* Harper & Brothers, New York. 331 pages. $3.00. This book is not to be confused with Lamsa's recent translation from the Syriac Peshitta, than which it is incomparably more valuable. Believing that all our Gospels were translated from Aramaic originals, Dr. Torrey attempts to reconstruct the text from which our Greek may have been translated, and in places where the Greek seems obscure or misleading he gives what he feels to be the correct rendering, always adding notes explaining the difficulty involved. The value of such a work, obviously well done and by a master of Aramaic, naturally hinges upon the extent to which we believe the Greek to be a translation of Aramaic.

On the negative side of the case, Colwell and others have shown that great numbers of supposed "Aramaisms" in our Gospels are also found in writers of classic Greek who had no contact with Semitic literature, and numerous scholars have shown that the rough grammar and diction of our Gospels which Torrey cites as chief evidence that it is all "translation Greek" is paralleled in the quantities of papyri recently recovered from the pens of "non-literary" writers.

On the affirmative side of the case, we know that Jesus often spoke in Aramaic, and it is quite possible that he habitually did so. Further, if, as the form-critics assert, the recording and collecting of Gospel materials began almost immediately after Pentecost, while, of course, the Christian community was still an Aramaic-speaking one,

it is quite likely that both the words of Jesus and the narratives about him were first recorded in Aramaic. This view would easily account for Papias' reference to an Aramaic original of Matthew and for the fact that several early fathers regarded the Hebrew and Ebionite Gospels as possible sources of some of the Greek narratives. This appears to be about the consensus of opinion on the matter, and to this extent it is obvious that Dr. Torrey's work is most valuable. I cannot accept Dr. Torrey's theory that the Gospels as we have them were first written out in Aramaic, for this involves holding, as he shows, not only that the later writers wrote with the earlier Gospels before them, but also that the translators of the later Gospels worked with translations of the earlier Gospels before them, further that all the Aramaic Gospels then completely disappeared, so that the Hebrew and Ebionite Gospels had to be re-translated out of Greek, also other later translations, such as the Sinaitic, as well. For good measure, Dr. Torrey suggests that one translation of the four Gospels and Acts into Aramaic was corrupted, and then re-translated back into Greek and Latin to become the "Western Text."

Personally, I feel that Dr. Torrey's book should be in the hands of everyone attempting critical exegesis of the Gospels, as offering numerous *possible* explanations of passages in which the Greek is puzzling. We should remember Bishop Westcott's canon, however, that the more difficult of two readings is probably the correct one: we should always be a bit slow about following those who would solve all our difficulties. We should remember, also, that the Gospels originated in bilingual communities, and that if they passed through as many hands as now seems probable it is hard to see how many serious mistranslations can remain in them. D. R. B.

SAINT MARK. *Edited by The Rt. Rev. A. W. F. Blunt.* Oxford University Press, New York. 160 pages. 95c. This is the volume on Mark in the School Clarendon Bible. The purpose of this series of brief commentaries is to meet the need of teachers in the secondary schools as well as that of ministers and the general public. This volume on Mark is an abridgement of the larger commentary by the same author in the Clarendon Bible series. This is a very excellent modern commentary on Mark. The introduction is specially good. The notes are brief, compact and discriminating. They are adequate in meeting the difficult points of the Gospel that confront the general reader. The text is the English Revised Version. The full page illustrations are a unique and attractive feature of this commentary. I am much pleased with this little book. The Sunday School teacher will find it a valuable addition to his library. J. C. S.

THE MEANING AND MESSAGE OF THE FOURTH GOSPEL. *By C. J. Wright.* The Abingdon Press, 150 Fifth Ave., New York. 249 pages. $2.00. As indicated in the title, this book falls into two sections: By the "Meaning of the Fourth Gospel" the author has in view its historical aim in the mind of the writer; and by the "Message" its permanent value. Dr. Wright holds that this Gospel was probably written by the elder John of Ephesus to whom Papias refers; the author is the historian of the inner consciousness of Jesus, yet there is sound basis in history for the unveiling of this inner consciousness. The author of the Gospel had either had personal association with Jesus or was very dependent on one who was of the inner circle. The Fourth Gospel, therefore, is essentially historical, portrays a historical character and in the main is not incompatible with the Synoptic narratives. The historicity of which the writer here speaks, however, is not what the ordinary man understands by that term. For example, he tells us that the Lazarus Story as recorded by John "should probably be regarded as a free allegorizing of some historical incident." When we read this Gospel we must remember that it was written by "a man of transcendent genius, combining deep spiritual intuition with a sometimes overmastering—perhaps even occasionally distorting—dramatic faculty." The unique religious consciousness of Jesus is the most sure historical fact about Him. Central in this consciousness was the awareness of His unique filial relationship to God and His sense of vocation. We recognize in the historic Jesus a manifestation of the Divine and Eternal. The author would not speak of Jesus as Himself the Divine and Eternal. God was imminent in Him in an unparalleled degree; but we may not attribute to the Fourth Gospel the conception of a metaphysical sonship of Jesus. A fellowship with God, in some true measure analogous to that which belonged in a unique degree to Jesus, may be known to others who also hear the voice of God. The Cross of Christ manifests "the essential Divinity" of a perfect self-offering love. Its necessity arose from the spiritual insight and ethical sublimity of the personality of Jesus. It is this that constitutes Him the Word of the Father. The book is written in heavy style and adds nothing to the current liberal interpretation of the Fourth Gospel.

D. W. R.

THE ACTS OF THE APOSTLES (THE SCHOOL CLARENDON BIBLE). *Edited by A. W. F. Blunt.* Oxford University Press, New York. 158 pages. 95 cents. The School Clarendon Bible is based on the larger volumes in the Clarendon Bible series and is intended to provide a series of modern commentaries for students and teachers in secondary schools. The separate volumes are attractively printed, finely illustrated, with a brief introduction, followed by the English Revised text, and a pointed up-to-date commentary, avoiding technicalities but deal-

ing with the main matters which require elucidation. The present volume on the Acts is written from a mildly liberal point of view, with a firm acceptance, however, of the supernatural and the main tenets of evangelical Christianity. It is a good, brief commentary on the Acts and will be found useful in the United States, as well as in England. E. T. T.

PAUL, HIS HERITAGE AND LEGACY. *By Kirsopp Lake.* Oxford University Press, New York. 153 pages. $2.00. In this book Kirsopp Lake sets out to explain Paul. The explanation given will prove very unsatisfactory and distressing to the devout Christian. It may be satisfactory to an extreme liberal. It is hard for me to understand how one who does not believe in a personal God, nor in the Deity of Christ, or in an atonement for sin, can even attempt to explain Paul. Dr. Lake makes it plain in this book that he believes none of these things. It is interesting to follow his explanation of Paul, but the Paul we have when he is explained and accounted for is not the glorious personage that has meant so much to the Christian world. The legacy of Paul to the modern world is a lot of theological difficulties and some ethical conclusions that do not fit the world of today. It seems to me that the big point of the book is that New Testament Ethics has but little value for this age and time. The disturbing thing about the book is the claim of the author that the university students of America are on his side. The book is interesting and attractive, but for me, at least, not convincing. Kirsopp Lake is a fine example of the Greek mind that Paul so well knew. J. C. S.

HISTORICAL THEOLOGY.

A HISTORY OF RELIGION. *By Herbert H. Gowen.* The Morehouse Publishing Co., Milwaukee, Wis. 698 pages. $3.50. Dr. Gowen is Professor of Oriental Studies in the University of Washington. He attempts in this, the most recent volume from his pen, to unfold the entire religious story of mankind. He begins with the primitive religions, passes to the state religions of antiquity, then to the religions of the Orient, and comes finally to Judaism, Mohammedanism (which he treats as a Judaeo-Christian heresy) and Christianity itself. Approximately one-third of the volume is given to the Christian religion, whose principles he describes, and whose history he summarizes.

Dr. Gowen's approach to his task is set forth in two sentences in his introduction: "I wish to confess here and now that the present volume is conceived unashamedly from the Christian point of view;" "we must be careful lest in smiting at the religion of primitive people we smite where God has left some witness to Himself." The author believes, in other words, that all religions, from the primitive onward,

point upward to God through Jesus Christ. Having pointed out the elements of truth in the religions of antiquity and in the great religions of the Orient, he endeavors to show in his concluding section how "all the different elements of a potentially universal religion are gathered together into one somewhat narrow stream, thence to broaden out for the uses of all the world, or (to change the metaphor) brought to a single focal point of revelation, in order that from this point the gains of all prior history, as exemplified in one Divine-Human figure, accepted as the heir of the ages, are made available for all mankind." The author may not always be convincing in his attempts to discover "intuitive gropings toward the undeniable truth" in primitive religions, but he is suggestive, and he is unusually successful in giving us a sympathetic understanding of the religious gropings of mankind from the beginning down to the present. His account of the development of primitive religion is much more satisfactory to the reviewer than is ordinarily the case. His summary of the Church's history, though not brilliant, is judicious and fair.

There is a wealth of material in this volume, yet the author does not leave us to wander in a mass of details. It is most always readable, and at times even beautifully written. The book can be recommended as a good and (with some differences of judgment) reliable history of man's search after God and of God's search for man.

E. T. T.

A Short History of Religions. *By E. E. Kellett.* Dodd, Mead and Co., 443 4th Ave., New York. 602 pages. $3.00. Mr. Kellett has given us a most interesting account of the development of the chief religions of mankind, centering in the religion of Jesus Christ, to which he devotes approximately one-third of his space. The book is more brilliantly written than the one just reviewed, more dispassionate and with no apologetic interest. "Absolute impartiality is not possible," the author admits, but proceeds, "I have, to the best of my powers, tried to live up to the motto of one of the greatest of religious leaders, and to be 'the friend of all, the enemy of none.'"

Religion begins, the author thinks, in the sense of fear. "But it soon goes on to an attempt at satisfying curiosity. Men are afraid of the unknown; and religion, to diminish their fears, tries to let them know. Thus the religions, almost without exception, tend to develop an intellectual element: they become philosophic and in a sense historical. They tell their adherents how the world came to be, what is the nature of the divine, what happens after death, and how a friendly relation to the gods, or a tolerable condition after death, may be secured. They provide a cosmogony, a theology and an eschatology: and it is astonishing what similar theories on all these points the most diverse nations have produced." In a footnote he adds: "Still greater

is the likeness between the saints of diverse nations, who seek not merely to know of God, but to know God himself. The Buddhist saint is, in all essentials, indistinguishable from the Christian." The strength of Christianity, he concludes, lies in its ability to accommodate itself to human nature better than any other, without altogether losing its essential character.

It might be gathered from the above that the author takes the evolutionary, naturalistic view of the development of religion in general and of Christianity in particular. Yet he grants in the end that this may be put from the other side. "We may conceive of God as gradually revealing himself both to men and in man; as slowly enlightening the eyes of their conscience, and in mysterious ways bringing moral order into the chaos of their hearts."

The main emphasis of the book, however, is not on theology but on history. Here there is a wealth of information, a keen and penetrating insight, that is very delightful, even though the author's judgments do not always win assent. Unfortunately the history of the Christian church after the Reformation deals almost exclusively with the Church in England. E. T. T.

A History of the Church. Book 1. The World in Which the Church Was Founded. *By Philip Hughes.* Sheed and Ward, Inc., New York. 395 pages. $3.50. Roman Catholics write almost invariably from the apologetic standpoint. They seek to ground their readers in Rome's interpretation of history, in Rome's interpretation of the faith. The book now under review is no exception to this general rule. This does not mean, however, that it has no interest to the Protestant student of church history. The author informs us that it is intended to be "an introduction for English readers to the work of the best Catholic historical scholarship of the last thirty years." It is exceedingly well written from the Catholic point of view. Protestants who wish to have to brief account of the first seven hundred years of church history as seen by Catholic scholars will find it very valuable. The author is mainly concerned to prove the legitimacy and the need of the supreme authority of the Bishop of Rome in the Church of Jesus Christ. Apart from this ever recurring motif, it is a valuable history for non-Catholics as well as Catholics. E. T. T.

The Story of the German Bible: A Contribution to the Quadricentennial of Luther's Translation. *By P. E. Kretzmann.* Concordia Publishing House, St. Louis, Mo. 78 pages. 25 cents. One of Luther's greatest services to the Reformation, especially in his own land, was the translation of the Bible out of the original languages into the language of his own people. This Bible not only made the Reformation secure in Germany but has remained the mainstay of Ger-

man piety until the present day. It is a remarkable tribute to the efficacy of Luther's work that no revision of his translation appeared till 1883. Dr. Kretzmann traces in this valuable monograph the history of Luther's Bible, reviewing at the outset the Germanic and German translations that preceded Luther's monumental work. Those interested will find it a most helpful publication. E. T. T.

THE TERCENTENARY YEAR: REFORMED CHURCH IN AMERICA, 1628-1928. *Prepared by Edgar Franklin Romig*, published by the Church. 541 pages. $3.00. WILLIAM THE SILENT. *Prepared by Edgar Franklin Romig.* 1533-1933. Published by the Collegiate Reformed Protestant Dutch Church of the City of New York, 1934. 84 pages. $2.00. By order of the General Assembly, the Presbyterian Church in the U. S. will observe Reformation Sunday in commemoration of the great Dutch patriot, Calvinist and Christian, William the Silent. The first of the two books here noticed was published in 1929. It is a detailed record of the celebration of the three hundredth anniversary of the founding of the first church in New Netherland, now New York, and the beginning of organized religious life under the Reformed (Dutch) Church in America. The second book is a record of the celebration by the church of the four hundredth anniversary of the birth of the great Prince of Orange, champion of civil and religious liberty. Both books contain a great deal of information interesting only to members or friends of the Reformed Church in America, details of their two great celebrations in America. The second volume contains, however, two chapters which summarize the life and the services of William the Silent to the Reformation and to Protestantism in general. And there are other tributes to this great Reformation figure. Much that is found here will prove helpful to ministers who expect to speak this fall on the topic assigned by our General Assembly. E. T. T.

RELIGION AND REVOLUTION. The L. P. Stone Lectures, Princeton Theological Seminary. *By Adolph Keller.* Fleming H. Revell Co., New York. 188 pages. $2.00. Religion is facing today one of the great crises of its history, especially on the Continent of Europe, though the issues of this struggle will appear, have already begun to appear, in other lands as well. Particular significance attaches to the contest in Germany—the contest between the church and the state, the contest within the church itself, the contest between Christianity and paganism. No man is better qualified to bare the underlying issues in this mighty conflict than Adolf Keller, secretary of the European Central Bureau for Interchurch Aid, who for many years has served as a liason officer between the various churches of Europe and the churches in America. He is not concerned in this book to trace in detail the political or ecclesiastical events which appear in the newspapers, but

seeks mainly to make clear to us the theological conflict that lies back of the political and ecclesiastical conflict, to describe the mighty struggle which is being waged for the German soul.

"What the outcome of this struggle will be cannot be foreseen. But Protestants all over the world who are watching the fierce conflict in the German Church may feel encouraged by the spectacle of the heroic resistance of those who, by virtue of their conscience, have refused to surrender the authority of their faith to those who would govern and direct the Church on principles which are inherently foreign to its spirit. Their struggle may lead to a great spiritual awakening all over the world. For it has always been in times of crisis that Christians have most positively demonstrated that the Kingdom of their Lord is not of this world." E. T. T.

CHURCH UNITY MOVEMENTS IN THE UNITED STATES. *By H. Paul Douglass.* Institute of Social and Religious Research, New York. 576 pages. The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena. Its steadily increasing list of publications are invaluable to the close student of the present religious scene in America.

The present volume deals with Church Unity Movements in the United States, or rather with the attitudes toward union, cooperation and a wide variety of related topics which exist at present in the church as a whole, in the various denominations, in different groups within the denominations and in different sections of the country. The data consists chiefly of expressions of opinion and attitude from some 20,000 persons broadly representative of the American church. This information was secured for the most part in the form of answers to questionnaires. The total result is a detailed and careful portrayal of the American ecclesiastical mind as related to other denominations than its own.

The study reveals among a great mass of other interesting facts that out of thirty-four leading denominations in America the Presbyterian Church is the most generally popular; the honor of feeling least separated from other denominations and of indulging the smallest prejudice toward them goes to the Reformed Church in the United States, followed by the Congregational-Christian, then by the Presbyterian Church in the U. S. A., with the Presbyterian Church in the U. S. ranking number 16. The two churches which have the least feeling of religious distance among them are the Presbyterians and the Methodist Episcopal.

Since 1900 twenty-three denominations have merged into ten, and these by remerger have been reduced to eight. There are still 213

denominational groups in America, but 91 per cent of all Christians in the United States are found in the twenty-four larger denominations with more than 200,000 adult members each. The majority of Southern Presbyterians prefer the continuance of the present denominational order. The only other denominational groups that agree with us in this sentiment are the Southern Baptists, the various Lutheran bodies and the Dunkers. Contrary to popular belief, ministers are more favorable to church unity than laymen; young people are better satisfied with the present denominational system than older people. Southern Presbyterians are lukewarm even toward immediate cooperation with other denominations.

Church people generally feel that "vital unity is desirable and necessary; that is to say, unity of a sort which will convince the world and produce the sense of oneness of the Christian body on the foreign field. But this unity is compatible with wide variety within denomination and local churches and with a considerable racial adaptation of the church. It is not necessarily contradicted by the division of the church into denominations, though it is transgressed by the present denominational order because the differences maintained are no longer significant and not greater than can properly be comprehended within a united church." The value of creeds as a basis for further unity is generally depreciated. Variety in church government is favored rather than uniformity.

The study "confirms the impression that agreement far exceeds disagreement. Generally speaking, the area of agreement furnishes a broad ground for unity. Extreme difference appears at only a few points. There is, however, a good deal of variation as to completeness of agreement between one field of interest and another. Agreement is strongest with respect to the more general notions of the church's unity and weakest on particular aspects of unity in the fields of faith and order. In short the more issues are sharpened the more differences appear."

According to Dr. Douglass a wide variety of evidence, drawn from historical and sociological sources, from factually objective movements and organizations as well as from vast and varied bodies of opinion, all points to the conclusion that a real union of American churches is probable and "all but certain." The probability is of union of a given sort, one which repudiates alike extreme denominational division and extreme corporate uniformity and insists on something between the two, leaving ample room for diversity.

The evidence indicates that the wisest strategy is not to seek first the union of churches within a given denominational family (union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is the only probability here), but a union of various churches which have a favorable attitude toward "practicable" union and which

are already in general agreement on the points at issue. The nuclei of this probable union of the future are the Presbyterian U. S. A. and the Methodist Episcopal Churches. Other churches likely to be drawn into this comprehensive union are the Reformed and Evangelical Church, the Congregational-Christian Church, the Federated Churches, the Methodist Episcopal Church, South, and the Evangelical Church. The specific argument of the closing chapter is "that the uniting of the dominant religious elements in America into a very large church reflecting an authentic North American type of religion is probable and can be hastened by wise strategy."

Dr. Douglass' judgment may or may not be correct. He has, however, presented a vast amount of data which should be studied by all Christians interested in questions of church union, whether they are favorable or opposed. E. T. T.

CREATIVE MEN: OUR FATHERS AND BRETHREN. *By William Fraser McDowell.* The Abingdon Press, New York. 246 pages. $2.00. This book consists of six lectures delivered on the Drew Lectureship on Christian Biography. The emphasis, however, as stated by the lecturer is upon the biography of institutions and ideas, and only upon personalities as related to them. Bishop McDowell takes the lives of typical fathers of the Methodist church and uses them as texts on which he discourses with great liberty and with deep feeling, out of his wide observation of men and events. It is an attempt to get at the spirit of the founders as it has expressed itself in the institutions and life of the Methodist Episcopal Church. E. T. T.

NOW I SEE. *By Arnold Lunn.* Sheed and Ward, New York. 275 pages. $2.50. I picked up this book without enthusiasm and began to read it as a matter of routine duty. The father of Arnold Lunn I knew as a leading Methodist layman in Great Britain. The last book by the son that I had read was one of the best of the recent lives of John Wesley. In a recent book I knew he had contended for the Protestant faith against Roman Catholicism. It was certainly a matter of interest that such a man should have become a convert to the Church which he had so recently opposed. Still I was sure that the story of his change would be only another book extolling Catholicism. But once I had started the book I could hardly lay it down. Mr. Lunn writes well and he sets one to thinking not merely about Roman Catholicism but also about Protestantism, and, more important, about Christianity and the need of the world for Jesus Christ. The book will not convert any Southern Presbyterian but it will give him a better understanding of and a greater sympathy for the Roman Catholic Church and will stir him to be more devoted to the service of his Master. I recommend this book as a thought-provoking spiritual Odyssey. E. T. T.

THINKING MISSIONS WITH CHRIST. *By Samuel M. Zwemer.* Zondervan Publishing House, Grand Rapids, Mich. 135 pages. $1.50 (paper $1.00). This very sane and suggestive book is not what the title would lead one to expect. It deals not directly with the missionary enterprise but rather with "some basic aspects of world-evangelism, our message, our motive and our goal." The author seeks to put the work of missions firmly on the Christo-centric, Biblical basis, and so his discussion centers not directly around missions but rather around Christ Himself. The object of missions, as he presents it, is the salvation of souls in the mass of humanity and not primarily the dealing with political, economic, social and racial conditions and problems. The missionary message is not an idealized humanism but redemption through Christ. The Christ of the message is a supernatural Christ. He miraculously came, He died and arose again to save us from our sins. "If we do not adhere to these great fundamental facts, our religion is all haphazard. . . . Amid the chaos of political confusion in the Far East, in the welter of fanatic nationalism in India, in the midst of cynical secularism and communistic atheism, when humanity is uprooted and institutions are adrift, when the torrents descend, the floods rise high and the whirlwinds blow—the Rock of Ages stands, our only refuge." The twelve chapters of the book are disconnected (probably originally separate addresses) but each has that note of conviction and urgency which one so often misses in current writings on the missionary motive and message. We commend this book to all who are interested in thinking through the Biblical conception of Christ and the mission of His followers. D. W. R.

1. JAPAN AND HER PEOPLE. *By Ethel M. Hughes.*

2. JAPANESE HERE AND THERE. *By Margaret E. Forsyth, Ursul R. Moran and others.*

3. TYPHOON DAYS IN JAPAN. *By Robert Steward Spencer.*

4. ORIENTAL FRIENDS IN THE UNITED STATES. *By Katherine Smith Adams.* These four books are recent issues from the Friendship Press, 150 Fifth Avenue, New York, and are uniformly priced at $1.00.

JAPAN AND HER PEOPLE was written originally for British young people's study groups, and the present issue is a revised edition for American readers of junior high school age. It has been brought up to date with recent developments in Japan, its presentation adapted to the needs of American youth, and a new chapter added on "Christians in Action."

JAPANESE HERE AND THERE is also written for juniors, and is designed to lead children into a study and appreciation of Japanese life in Japan and in the United States and give them a sympathetic understanding of home and foreign missions among the Japanese people. The course of study outlined in the book may be used in vacation

schools and in week-day schools. The course consists of five units built around a series of activities, with suggestions for method. There is an excellent bibliography. The underlying religious attitude is that of extreme tolerance, putting Christianity on a par with non-Christian religions and inculcating in youth the desire to worship in fellowship with those of other faiths.

TYPHOON DAYS IN JAPAN is written by one who was born in Japan, of missionary parentage, who received his early education and has spent a number of years as a missionary among the people of Japan. He has imbibed the spirit of the people of his native land and writes understandingly and sympathetically of their life and problems. The raging typhoon he takes as a symbol of the turmoil through which Japan has been struggling during the past eighty years. To understand Japan's struggle amid the storm is a way towards world peace and a Christian adventure in brotherhood. To promote such an understanding is the author's purpose. Young readers will find this a most interesting and winsomely appealing book.

ORIENTAL FRIENDS IN THE UNITED STATES is a study course intended to lead American youth in an understanding of the fact that the population of their country is made up of people from different lands, some differing from others in physical appearance; that each group of people has special contributions to make to American civilization and that all Christians should work together to make possible a better life for all people in this country. The course of study is divided into five units of work: Our Neighborhood and Our Neighbors; Chinese Neighbors; Japanese Neighbors; Filipino Neighbors; Our Part. The book is admirably adapted for use in centers where people of different races are resident.

D. W. R.

OUT OF THE FAR EAST. *By Allan A. Hunter.* Friendship Press, New York. 180 pages. $1.00 (paper 60c.). The author of this book has had exceptional opportunities on the Pacific Coast and elsewhere for contacts with young people of Oriental origin, and has made a special study of their problems. He gives us six chapters in the Christian adventure of understanding them in their study, work and play as they seek to enter into the fellowship of American youth.

D. W. R.

CHRIST AND JAPAN. *By Toyohiko Kagawa.* Friendship Press, New York. 141 pages. $1.00. Kagawa the man and the minister of Christ needs no introduction. Of his many writings this is the latest to be translated into English. The author's conviction is that Japan is famishing for love, and love, God's love, can be found and fathomed only in Christ. "Christ opened a way of salvation even for Japan. Though the whole wide world forsakes her, Christ, the revealer of eternal love,

will never cease to woo Japan until He wins." The chapter titles are as follows: I. Japan and the Japanese; II. Strong and Weak Features of Japanese Character; III. The Japanese Spirit in the Modern World; IV. The Religious Life of the Japanese; V. Japan Needs Christ; VI. Give Christ a Chance. The last two chapters give the intellectual convictions and spiritual attitudes of the author and will be found especially interesting. They give glimpses into the great soul of Kagawa. D. W. R.

SUZUKI LOOKS AT JAPAN. *By Willis Lamott.* Friendship Press, New York. 197 pages. $1.00 (paper 60c.). Mr. Lamott is a missionary to Japan under the Foreign Mission Board of the Presbyterian Church, U. S. A. The direction of the Christian Church in Japan is very largely under the control of the Japanese Christians. Missionaries from the Church in the West live and work with them as helpers but the leadership in the work is in the hands of the Nationals. The Japanese Christians, however, still need the presence and aid of the foreign missionaries in the task of bringing Christ into saving contact with Japanese life. In order to set forth this need the author has taken a typical modern Japanese and here exposes his life to our inquiring inspection. Suzuki is not a creation of the writer's fancy but an intelligent middle class man taken from real life. In company with him the reader comes to a better understanding of the problems of present-day Japan as a Japanese Christian sees them. D. W. R.

GOLD MOUNTAIN. *By Philip F. Payne.* Friendship Press, New York. 150 pages. $1.00 (paper 60c.). Dr. Payne is an assistant secretary of the Board of National Missions of the Presbyterian Church in the U. S. A. and has charge of home missions carried on by his church among Oriental peoples. This book is a story of Chinese, Japanese, Koreans and Filipinos and of Christian missions among them on the Pacific Coast, beginning with the coming in of Orientals after the gold discovery of nearly a century ago and coming down to the present. The narrative is interestingly written and for those unfamiliar with this phase of the church's mission work full of information. D. W. R.

SYSTEMATIC THEOLOGY.

THE SON OF GOD. *By Karl Adam.* Translated by Philip Hereford. Sheed & Ward, 63 Fifth Ave., New York. May, 1934. 309 pages. $3.00. Here is one of the most satisfactory new books that this reviewer has read in years. Karl Barth, Karl Heim, and Karl Adam are three of the great theologians of Germany and of the world. Barth at Bonn is a Swiss Presbyterian; Heim, who is to lecture this spring at our

Union Seminary, teaches at Tubingen; Adam teaches in the Roman Catholic faculty of the same university.

Karl Adam's book is stimulating to research and strengthening to faith. Returning from vacation, one pastor found this new book waiting in his mail. Four days later the margin contained notes for twenty new sermons. Some of the twenty may never be written but two were preached at once to Texans, who listened. The book is full of clear, careful, compact arguments, with the keen distinctions of good Roman Catholic logic, brief and helpful summaries, and eloquent chapter endings. The scholarly author is an attractive writer who looks difficulties in the face. He is no slave to books and pedantry and does not trouble his readers with footnotes. He makes good use of paradox and of terse contrasts which many delight to call paradox.

Dr. Adam keeps to the main line of orthodox faith and evangelical tradition but he has some new things to say. Sometimes he penetrates into areas not lighted by revelation; not often. The book contains little that is denominational. In fact, in this volume sealed with nihil obstat and imprimatur, the author takes John Calvin's characteristic position that Jesus is Jehovah (pp. 185, 190). The chapter on the atonement contains a remarkable account of the fall. The author credits the Barthians with completely overthrowing the Schleiermacher-Ritschl "emotional theory of value with the consequent purely psychological value of revelation" (p. 32); and he shows how. There are sixteen excellent pages criticizing the vision theories of the resurrection.

Karl Adam's three marks of the essence of Christianity are that it is eschatological, sacramental and sociological, the last equated to ecclesiastical. Only in "the Christ who is God-man . . . is the common fatherland, the place of our common origin, the one birthplace of Christian professions of faith." But after a solid and satisfying discussion of the sources of our information, he builds up through the body of Jesus to the mind, the temperament, the inner life, the prayer life, and so to a great chapter on "The Self-Revelation of Jesus." He has already, p. 18, analyzed the modern mind as having "a secret antipathy towards anything which, claiming to be divine, unconditioned, absolute, breaks into the world of phenomena as something entirely new. . . . In the patchwork of numbers and measures, in the ordered relations of the world of phenomena it can find no room for supernatural forces." The dogmatic denial of the possibility of anything supernatural kills any effort to understand Jesus at all. "The mere possibility of having to do with God himself lays man under the compulsion to listen to hear whether God is really speaking." So the inquirer must be humble and open-minded.

You and I and Karl Adam agree that there is a supernatural world. More than seventy-five years ago Mansel gave a warning not to sub-

stitute for our legitimate notion of the indefinite that is beyond our limits of thought a vain attempt to grasp the infinite. But, as the late Professor J. R. Howerton used to say, there are fashions in philosophy. This supernatural world, this unseen beyond, used to be described in spatial terms. It was above, in the heavens, in caelo. The much maligned hymn, "Beautiful Isle of Somewhere," was partly an effort to sing about that better place, jenseits. The Greek aion, eon, age, used to be translated by our English word world. Nowadays it is stylish to speak of that same mysterious beyond in terms of time instead of space. Philosophers have discovered that time is hard to understand. Augustine confessed the same thing along ago. Time is more difficult for Bergson than for Kant, and the study more fruitful; still more complicated for Heim and the group who have, as he says, removed the parallelism between space and time. They aim at a semi-Platonic teleology that makes Aristotle's Telos outweigh his Arche tes Geneseos or tes Kineseos. The only advantage, I believe, in using eternity as the name for the state that is free from space and time is the apparently fresher terminology. As a good theologian, Karl Adam is at home in the old and the new; so he uses heaven and eternity as synonymous.

Unlike the dialectic school he is free from haziness in his statements about the supernatural coming over to us. "The intellect . . . can appreciate the Resurrection of Christ so far as this appertains to space-time experience, has, that is to say, an external history. It can also plainly discern the point where all possible correlations with normal experience are broken, where the vacuum yawns, where the unheard of, the miraculous comes into sight; indeed, it can of itself attain the certitude that here and now there is present an operation which is not explicable by any natural series of cause and effect, a dynamic supernatural intervention. It cannot, however, penetrate into the inner religious content. . . ." For this penetration, humanly speaking, there must be that religious emotion based upon the preceding intellectual judgment, the religious act of faith. More accurately, the way from heaven to earth is God's grace descending to our faith.

Karl Adam and Karl Barth agree that the way is not from man to God but from God to man. That is also old-fashioned Christianity, especially Pauline, Petrine, and Calvinistic: see also John 3:16 and Matthew 11:27. Where Adam and Barth differ, the reviewer would often respectfully take A instead of B. Furthermore, while recognizing that what they call eternity is beyond our comprehension, he would maintain, as Barth almost said in 1920 (see "The Word of God and the Word of Man," pp. 62-64), that if eternity breaks over into time the effects will be recognizable events in history, events that can be discussed, events of which the unusual and supernatural character will be apparent. A streak of lightning may dazzle you by its uncanny

brightness; but you see something and know that it is more than a candle or a bonfire. The internal witness of the Spirit is decisive; but we have other evidence too. W. T. R.

THE FINALITY OF JESUS FOR FAITH. *By Alexander Martin, D. D., LL. D.* Charles Scribner's Sons, New York. $1.50. This book consists of six really great apologetic essays. The author attempts to show the absolute value for religion which Jesus possesses, and that He is in fact final as far as religious faith is concerned. "Jesus leaves nothing more for the spiritual craving of man to desire." Dr. Martin deals at length with the chaotic mass of religious material from which Jesus selected and emphasized what was true and eternal. The originality of Jesus, he says, is His life and its creative spiritual power. The book will bear careful study. The chapter titles are: The Problem, The Christian Faith and Historical Relativity, Jesus the Rabbi, Jesus the Messiah-Son, The Sinless Jesus, Jesus the Saviour, Jesus the Judge. Ministers will find many suggestions here for the kind of preaching that is sorely needed. His chapter on Jesus the Judge might well be preached in every pulpit of our church. J. B. B.

COME, HOLY SPIRIT. *By Karl Barth and Eduard Thurneysen. Translated by George W. Richards, Elmer G. Homrighausen and Karl J. Ernst.* The Round Table Press, New York. 287 pages. $2.00. Thurneysen is probably closer to Barth than any other theologian in the group of men that have been associated with him. In spite of the grievous schisms that have set Barth at variance with Brunner and Gogarten, Barth and Thurneysen remain at one and are at present engaged in publishing a series of pamphlets which are powerfully affecting the struggle between church and state in Germany.

These sermons are popular in form and are much more readable than most of the writings of Barth. At best, however, they are serious reading and are lacking in the lightness of touch and in the wealth of illustrative material which are found in most books of sermons published in America.

At times the exegesis is forced (as for example in the treatment of Luke 12:49). The writers, from the background of their own convictions, read into the texts messages which the scriptural language will scarcely bear. But more often the profound thought-life of these men enables them to give us deep insights into the basis meanings of texts and events which shallower minds might have missed.

The book is pervaded by a deep pessimism concerning all things human—a pessimism that is relieved only by occasional flashes of hope which are grounded in the belief in the glory of the resurrection life which conditions all life on this side of the grave. There is a sort of

monotony in the constant insistence of the writers on the necessity for the negation of life here that the Life beyond may be revealed. But the very monotony of the refrain finally drives home the message in a way that will not easily be forgotten.

Dr. Newton in his introduction says: "The preacher is a bringer of the Divine Word, so far as human lips can upbear it, not denouncing men like the prophet, but calling for faith, repentance, obedience and proclaiming the Gospel of reconciliation in a warning which is blended with 'the wooing note' of love. Here is what Karl Barth means by preaching, and no one in our generation has done more to exalt the preaching office."

We need to remember that among the three forms or degrees in which, according to Barth, the Word of God reveals itself a large place is given to the Word of God in the sermon. Those who read this book will find that the writers have lived up to their ideal and that through books such as these a Word of God for our generation is being mediated to those who have ears to hear it. H. R.

DEATH CANNOT SEVER. *By Norman MacLean.* Fleming H. Revell Co., New York. 165 pages. Price $1.50. This book was written out of a deep religious experience, involving the loss of loved ones. At times one feels that he is bordering on pure spiritualism. He deplores our lack of special interest in the persons of deceased loved ones. In one place he writes: "Just because we cut off all fellowship with the dead, immortality has become so shadowy and unreal that it has ceased to be a motive governing the affairs of life." And again on the same page: "The opening of the windows once more toward the dead would greatly enrich us by vivifying our worship." The chapter titles reveal the movement of the book: The Garden of Immortality, The Fellowship of the Living and the Dead, The Dead Not Beyond Our Prayers, The Resurrection Body, The Bible the Most Psychical Book, The Widening Horizon. It is a real contribution to this type of literature. The book is well worth reading and has a real message of comfort for the bereaved. One may not agree with all Dr. MacLean's conclusions, but he throws a flood of light upon questions that at one time or another we all have urgently asked. J. B. B.

WHAT MEN ARE ASKING. *By Henry Sloan Coffin.* Cokesbury Press, Nashville, Tenn. 187 pages. Price $2.00. Here is a good book, sane, thought-provoking and practical. The six chapters are the Cole Lectures for 1933, delivered at Vanderbilt University. The chapter titles are as follows: Where Can We Start? Of What Use Is Religion? Can We Know God? Is Jesus Authoritative? What is Spirituality? What Do You Mean by "God"? These are questions the author has heard repeatedly asked on college campuses and elsewhere. He meets them

frankly. In the first chapter he points to some of the reasons for the post-war wave of irreligion. "The recent spectacle of Christians butchering fellow-Christians inevitably raised the question of the value of the faith both professed." Before the war, however, at the turn of the century, he sees the beginning of the "downfall of that edifice which our fathers wrought so nobly *in all but the foundations?* Their ideals of economic justice, their standards of international obligations, their conceptions of God were inadequate. While morally earnest, the ethics and religion of the period were not commensurate with the development of society on other lines. The structures of their business, their politics, their religion, were shaking before the century closed, and the present generation has seen them crash."

His chapter on the authority of Jesus is excellent and will alone more than repay one who buys the book. Here he drives into the very crux of the present confusion. "In religion not to recognize the authority of Jesus is to doom ourselves to ignorance of the highest open to men in the life with God," and again, "Many have left Him because they discovered that His faith demanded more of them than they were prepared to give: but practically none on the ground that His insights were incorrect." Again: "Our conceptions of the most high God are forever being revised in order to make the Father whom we worship as good as His Son." J. B. B.

THE REVOLT AGAINST MECHANISM. *By L. P. Jacks.* The Macmillan Co., New York. 77 pages. $1.00. In lucid and delightful fashion Dr. Jacks, whom it is extremely difficult to think of except as Principal of Manchester College, Oxford, has in these Hibbert Lectures for 1933 thrown real light upon one of the major issues of contemporary life. Particularly interesting is his sketch of the way in which mechanism has penetrated both the life and the thought of our age and equally significant is his analysis of the inadequacy of such mechanism and his picture of the widespread revolt now apparent against its continued domination.

In these lectures one finds clear statement of the final interdependence of the war machine and the peace machine, of the mechanized society which human beings have created and the mechanized universe which human science has depicted. These aspects of life which we have been trying to deal with too often in isolation must, according to the author, be understood in their larger unity before any progress can be made in handling the difficulties they present.

The revolt against mechanism, of which this book is but another symptom, proceeds from the inescapable creative urge which characterizes us as human beings. Here indeed Dr. Jacks finds in man the image of his Creator in its most unmistakable expression, whence the human spirit will never rest content until it has risen above the con-

fines of mechanized philosophy and mechanized society. The subordination of mechanism in all its phases to the creative purpose of life is the ideal to which Dr. Jacks points us in this treatment, a treatment which none who are concerned with these questions will want to miss. R. F. D.

FAITH IN GOD AND HEAVEN. *By Jeremiah Zimmerman.* Fleming H. Revell Co., New York. 119 pages. $1.25. One of the most attractive things about the Christian life is the fact that those who have lived it longest are frequently most outspoken in its praise. Dr. Zimmerman, after a life of Christian service spent in study, archaeological research and world-wide travel, gives his testimony concerning his Christian faith in his book FAITH IN GOD AND HEAVEN. The book has value as the testimony of one who possesses a genuine scholarship, world-wide acquaintance and sincere Christian life. He believes we are enabled to endure the severe wrongs of this brief life with all of its frightful crimes, murderers and shameful evil doers, knowing that it is worth the living because it is a schooling and preparation for our immortal life in Heaven where our spiritual bodies shall escape sickness, pain, accidents and all suffering and where we shall enjoy a living fellowship with our Heavenly Father.

While Dr. Zimmerman has an abiding faith in God and Heaven, it is regrettable that his view of the Resurrection is not more in line with the presentation of the Scriptures. J. L. F.

BEYOND FUNDAMENTALISM AND MODERNISM—THE GOSPEL OF GOD. *By George W. Richards.* Charles Scribner's Sons, New York. 333 pages. $2.00. In his introduction Dr. Richards describes himself as a man who has reached his position by way of Schleiermacher, Ritschl, Troeltsch, Barth and Brunner. He has given us an able exposition of his own faith. At the same time the book proclaims in popular language distinctive convictions which are in general characteristic of the Barthian movement. While fully aware that his point of view will be "satisfactory neither to the fundamentalist nor to the modernist," Dr. Richards seeks to find a way by which "the good of their respective interpretations may be conserved and yet we may be led above and beyond the limitations of both to the mountain heights whence come the good tidings of Zion."

By "the Gospel of God" Dr. Richards means just about what Barth or Brunner mean when they speak of the Word of God. The Gospel of God is God's revelation of Himself, delivered in history, witnessed to by prophets and apostles and speaking to our age through the Bible as the Spirit of God opens its message to the need of today. He asserts that this revelation comes through Jesus Christ. He insists that neither nature, nor philosophy, nor history contain within them-

selves any adequate revelation of God. He distinguishes between the text of Scripture and the Gospel of God spoken through the Bible. He defines the relation of the Gospel to Law and to Theology. The book closes with three chapters which present in masterly fashion the challenge which the Gospel of God presents to our day.

Dr. Richards, a former President of the Theological Seminary of the Reformed Church at Lancaster, Pa., and at present the Professor of Church History in the same institution, is a man in whom our church has at present a peculiar interest as he has been elected a lecturer on the Sprunt Foundation at Union Theological Seminary. We hope that this book may prove prophetic of an even finer volume from his pen which will stand high among the contributions made on this foundation to the thought life of America. H. R.

THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY. *By R. Newton Flew.* A Religious Book Club Selection. Oxford University Press, New York. 422 pages. $3.75. What is the Christian ideal for the present life? And is it the will of God that by His grace we should attain to it? These, says Dr. Flew, are questions which ought to be raised incessantly and for which Christian theology may reasonably be expected to provide an answer.

This book attempts to give us the New Testament answer to these two questions and then the chief answers which have been given in Christian history, through Wesley, Schleiermacher and Ritschl. Calvin, who did not believe that perfection was possible in this life, is dismissed with a brief reference.

The first historical conclusion which the author reaches after his survey of Christian thought through the centuries is this: the doctrine of Christian perfection, understood not as an assertion that a final attainment of the goal of the Christian life is possible in this world but as a declaration that a supernatural destiny, a relative attainment of the goal which does not exclude growth, is the will of God for us in this world and is attainable, lies not merely upon the by-paths of Christian theology but upon the high road. One who follows the author in his pilgrimage will be constrained to acknowledge that this is so, even though he feels at time that he has made the doctrine more central than it really is.

The author's own conclusions, drawn from a critical estimate of his long journey through the centuries, includes the following guiding principles: (1) The full Christian ideal must span both worlds, the present life and the life to come. It is only completely realizable in the life beyond the grave. (2) The Christian Life is the gift of God. Whether in this world, or the next, the Christian life at its completion, as at its inception, is supernatural and is the gift of God. (3) No limits can be set to the moral or spiritual attainments of a Christian

in the present life. The one person, however, who cannot be perfect is the person who claims to be. The believer must always reserve the possibility that he is sinning unconsciously. On the other hand, the traditional Lutheran and Calvinistic assertion that we are bound to sin every day seems to be a denial of the grace of God.

The author's main conclusion is that "Christianity is impoverished unless it be preached as a gospel of hope for this world as the next, as a gospel that all things are possible to faith, because faith is set on a living God who has a purpose for us in this world and in the life beyond. Our religion offers an ideal that is realizable in time, and to beings of flesh and blood, on the condition that the full ideal for human beings is never to be regarded as attained within the limits of this earthly life. It is an ideal resting on the grace and the promises of God, a God whose command of holiness is mocked if men regard themselves as forever destined to moral frustration and defeat in their present battle. It is an ideal involving a series of surrenders out of which the soul (and the Church) will come forth enriched and victorious, and only victorious in virtue of the grace of God."

Most all of us do become too easily satisfied to live on a plane which is far from perfect and far from God's ideal, and our lives are necessarily impoverished thereby. This book by Dr. Flew is the first adequate history of the doctrine of perfection in Christian theology. It is therefore a welcome addition to Christian literature and should prove a helpful stimulus to Christian living. It is not, however, a book which the average minister will enjoy. It is a careful, scholarly work, written with the thoroughness of a British theologian who is thoroughly at home in the history of Christian thought and who knows the best that Christian literature through ages can offer. It will prove a gold mine of information, a wellspring of inspiration to one seriously interested in the nature and attainment of Christian perfection.

E. T. T.

ETHICS AND MORAL TOLERANCE. *By Arthur Kenyon Rogers.* The Macmillan Company, New York. 1934. 323 pages. $2.50. This noted American philosopher who started his career forty years ago with a "Life and Teachings of Jesus" now writes a rational-humanistic ethics in which the spirit of the Christian ethics is distinguishable but unacknowledged. The good is defined in terms of conscious appraisal based upon moral feeling. Consistency of evaluation is stressed. "That the good of many is greater than the good of a single man, a permanent good than a temporary one, a good that can be looked back upon with satisfaction greater than one from which regrets will spring"—the objectivity of such moral standards as these will stand the test of time and criticism. Tolerance is ever called for, however, for "the world is too big and human nature is too complex for any human ver-

dict to be final." Judgments of condemnation are too often made the goal of morality when they should serve only as a means to human betterment. Faith in human nature is needed to bring out potential moral capacity. Pity for human frailty is a sounder attitude than righteous indignation which is in greater need of discipline than moral reformers are apt to realize. In the end, the thoughtful, discriminating, sympathetic man of refined feeling will be the best. The book is written with dignity and restraint but the style is more often tedious than luminous. Despite its brilliant analysis of contemporary ethics, one misses the spiritual glow that comes alone from a vision of the Life More Abundant. Such a moral code as is herein developed will produce, even as it expresses, a philosophic gentleman. But it will not save humanity in an age of moral crisis. D. M. A.

PRACTICAL THEOLOGY.

THE CHURCH OF TODAY AND TOMORROW. *By Austen Kennedy de Blois.* Judson Press, Philadelphia. 292 pages. $1.25. That a book so valuable, so comprehensive, so thorough and so attractively printed can be offered to the public for such a low price is at once a tribute to the publishers, the author and the great Church for which he especially wrote the book. Every minister, officer and leader in each local church sooner or later discovers the inestimable value and positive necessity of periodically re-examining the ground-plan upon which the enterprise with which he is connected as leader is operating upon. No more adaptable book for such a purpose has appeared in recent years.

The book was written at the request of the Northern Baptist Convention with four objects in view: to present the necessity for unification, spirituality, leadership and discipleship within the local church. It is no reflection on the book to say there is nothing new in it, or that the material is not presented in a new way. Nor should one's disappointment at the author's inadequate presentation of stewardship mar the appreciation of his thorough presentation of a local church's standard approaches to the tasks before it.

The author is a native Nova Scotian, now President of Eastern Baptist Theological Seminary, author of a dozen widely-read books; a scholar, minister, educator and traveler. With his wide equipment he discusses the meaning of the Church, qualities of leadership and discipleship, the Church's worship, work, education in the Church School, training the youth, evangelism, missions at home and abroad, stewardship and allied subjects. He offers in an Appendix, "A Workable Educational Plan" that ought to work, and makes this book more valuable still by a Bibliography and an Index. R. C. L.

CREATIVE TEACHING, LETTERS TO A CHURCH SCHOOL TEACHER. *By John Wallace Suter, Jr.* The Macmillan Co., New York. 155 pages. $1.25. Here is a good book on the art of teaching. The author combines with an insight into the sound principles of religious education a first-hand acquaintance with and a genuine love for boys and girls and a practical knowledge of how a church school should be run. He writes in a rather confidential, personal vein. As a sample of both his style and standpoint, note his definition of a lesson, "A lesson is a planned group experience, engaged in by pupil and teacher, beginning in their several homes, receiving direction and inspiration in the classroom and culminating in some special act of worship or service in the home or in the community." C. V. C.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1935. *By James H. Snowden.* The Macmillan Company, New York. 370 pages. $1.35. The writer has consulted at various times almost all of the volumes designed to help Sunday School teachers with the International lessons. None of them has he found so generally helpful as those prepared by Dr. James H. Snowden. Dr. Snowden has scholarship, great fertility of thought and a vocabulary that makes his thoughts glow. The teacher who reads his pages will be helped to understand the lesson and stimulated to apply it. E. T. T.

SCHLEIERMACHER AND RELIGIOUS EDUCATION. *By Andrew R. Osborn.* Oxford University Press, New York. 226 pages. $2.50. Every one familiar with the history of religious thought knows Schleiermacher as a theologian but it seems to have been almost overlooked that, as Doctor Osborn says, "his importance as a religious educator is equal to that as a theologian." He faced problems strikingly like those of our own day and his position has in it much that is suggestive for our own solutions. Although an advocate of church union, he recognized that "variety was of the essence of religious experience" and that there could be no complete conformity in religious societies nor in the education they gave. His conception of the building of the Christian mind is perhaps the most important point at which his contribution is to be found, for here he blended theology and education in a way which we of today are still far from achieving. Osborn's work is important, deserving to be read by both theologians and educators. L. J. S.

IMAGINATION AND RELIGION. *By Lindsay Dewar.* Morehouse Publishing Co., Milwaukee, Wis. 167 pages. $1.50. One of the most important faculties of the human personality is imagination. No man can be a success as a preacher or a teacher who does not understand its disciplined use. Lindsay Dewar has given us in an interesting manner a sane, scientific and spiritual treatment of this vital theme.

He discusses the subject under the four general heads, Psychological, Biblical, Pastoral and Historical. Especially suggestive are his treatments of the imagination in the Old Testament prophecy, in the ministry and teaching of Christ and in the writing of St. Paul. Perhaps the most novel, almost revolutionary, teaching of the entire book is where the author holds that with Paul imagination is to be equated with faith and that "justification by faith" equals "justification by imagination." Especially helpful is the historical survey of the vital part imagination has played in the great religious movements of the ages from the Spiritual Exercises of Ignatius Loyola to the teachings of Frank Buchman. This is a valuable book. C. V. C.

KINGDOM COME. *By Hugh Redwood.* The Fleming H. Revell Co., New York. 128 pages. $1.00. This is Mr. Redwood's third book relating some of his experiences in the slums of London as one who is vitally interested in and associated with the work of the Salvation Army. His two earlier books were "God in the Slums" and "God in the Shadows." Here is a written testimony to practical Christianity. "Be ye doers of the Word and not hearers only" is his constant plea. Being a journalist Mr. Redwood has a style that is interesting and active. He has divided the book into ten chapters, using as different heads the key phrases of the Lord's Prayer, for example: I. Our Father; II. Which art in Heaven; III. Hallowed be Thy Name," etc. Mr. Redwood takes the reader "along Nightmare Street helping men of simple faith to make it a Street of a Better Dream." The message of the entire book, to put it in his own words, is simply this, "The Gospel committed to our charge is not a theory of life but the power of God unto salvation; salvation for the world, but salvation by way of the individual." It is a devotional book and will inspire any one who reads it. J. L. F.

REALITY IN RELIGION. *By John MacNeil.* The Judson Press, Philadelphia. 158 pages. $1.00. This is one of a series of Book Sermons issued by the Judson Press. It contains twelve sermons in all. These sermons all have the true evangelical ring and are good illustrations of how to present the Gospel in a simple and yet powerful and appealing way. E. T.

BY THE STILL WATERS. *By Vance Havner.* Fleming H. Revell Co., New York. 96 pages. $1.00. The author of these brief devotional studies has been a country preacher in the lowlands of Eastern Carolina and his book reflects the beauty and peacefulness of his surroundings. He calls us back to the life of simplicity, trust and quiet meditation. Each of the twenty-nine chapters is based on a Biblical passage or theme. The reader is helped to rest more simply in the goodness of God. J. D.

THE IVORY SPIRES. *By F. W. Boreham.* The Abingdon Press, New York. 279 pages. $1.75. Dr. Boreham has added another to the long list of his volumes of religious essays. The chapters are in most cases either stories or discussions of some concrete subject—it may be comets or stray dogs or blind man's buff. They are easy to read, and one goes on turning the pages in wonder at the man's versatility and resources. No matter what the theme may be, illustrations come flocking to him out of his experience, his reading or his imagination. He is serious, whimsical and humorous by turns. He often plays with an idea, letting his fancy have its way, but all of the time he is suggesting some lesson for life or leading up to a religious application. J. D.

LIKE A TRUMPET. *By Charles E. Jefferson.* Harper & Brothers, New York. 125 pages. $1.00. This is one of the late volumes of Harper's Monthly Pulpit, a series of books of ten sermons each by an outstanding American preacher. This volume by Dr. Jefferson is delightful. The sermons are excellent both in content and in literary merit and are timely. The sermon "The Unpopularity of the Puritan" is to me worth the price of the book. The book's title is from the first sermon but it aptly describes the nature of the entire volume. J. C. S.

THE EVOLUTION OF THE CONCEPTION OF GOD. *By Katherine Glass Greene*, author of "Winchester and Its Beginnings," &c.; State Chaplain Virginia Daughters of the Revolution. The Christopher Publishing House, Boston. 368 pages, including 22 pages of index. $3.50. The flavor of chapel talks in a girls' school of the Old South. A sort of religious scrapbook containing material from such varied sources as The Scofield Reference Bible, The Golden Bough, The Golden Treasury, school and library histories, handbooks and outlines. The title is a bit too ambitious, but some of the chapters are beautiful, and many interesting facts and comments are included. W. T. R.

THE KINGDOM WITHIN. *By Charles T. Webb.* The Macmillan Co., New York. 230 pages. $2.00. This book is a fundamental contribution to Social Science, and one concerning which it is no task to become really enthusiastic. There are a dozen better names for the book than the given title, but once inside the covers of it you soon forget that, and become a student with the author, of past and present attempts to solve the great problems of the social order. The outstanding new contribution of the author is in the first section, comprising one-third of the book, in which he presents the constructive contributions to society of five utopias: Thomas More's; Plato's Republic; Freeland's Kenya in Africa; The Hebrew Prophets' ideal of Social Justice; and the Kingdom of God.

The other two sections of the book deal with the Utopian Man,—

a man of Power, Love and Growth; and the Kingdom Without,—the problems of Crime, the Machine, Unemployment, Economics, Capitalism, Labor, Communism, Socialism, Nationalism, Race Relations, War and Peace. His unique presentation of Justice as "fair play" or teamwork and of Love as "good will" easily make the book worth its price. This is not a book that one would want to go to the public library for. It is rather one of those volumes that one must own, mark, reread, ponder, digest and later talk about with one's friends. It is the first of a series of text-books designed for study in secondary schools, edited by the Rev. James Wallace Suter, Jr., of the Church of the Epiphany, New York City. The author is a professor in St. Paul's School, Concord. While the book is valuable for use by teachers of Bible, History, Religion, and Social Sciences, it is admirable and highly helpful for general reading. R. C. L.

TEMPERANCE AND THE CHANGING LIQUOR SITUATION. *By Deets Pickett.* The Methodist Book Concern, New York. 176 pages. 65 cents. Wise leaders in the Temperance movement today realize that a new strategy is necessary. Deets Pickett shows by his interesting history of the rise of National Prohibition and of the forces that led to its repeal that he is sympathetic with the noble experiment. On the other hand, by giving us some vital facts as to the scientific, social and psychological effects of alcohol in a machine age he lines up with the new campaign of education so needed today. C. V. C.

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Montreat Open Forum Number

A WORD FROM THE EDITOR.

In August, 1932, Dr. Walter L. Lingle, President of Davidson College, delivered at Montreat, N. C., a series of lectures on "Social Problems in the Light of the Scriptures," the lectures being followed by open forum discussions participated in by the two hundred ministers present through the period. Out of the experiences of that week grew the Presbyterian Ministers Forum, which arranged and conducted the open forum at Montreat from Monday to Friday, August 20-24, 1934. "Conditions Precedent to a Revival," "Ministers' Salaries in the Light of Scripture Teachings," "Viewpoints on Militarism in 1934," "A Free Church in a Free State" and "The Changing Social Order" were the vital subjects presented through these days, first in stated addresses and then in forum discussions, about two hundred and fifty ministers being present and the whole program being carried out in a fine spirit of fairness and brotherhood. This number of the REVIEW devotes the space it assigns to articles to addresses delivered at Montreat through this Forum period, the material being assembled and arranged by Dr. D. P. McGeachy, Chairman of the Presbyterian Ministers' Forum and in general charge of the Montreat Open Forum this past season. This organization, which is already at work on the program for next season, is cordially in-

viting every minister of our Church to be present at the Montreat Forum in 1935 (August 23-27). Here is the official personnel of

THE PRESBYTERIAN MINISTERS FORUM.

D. P. McGeachy, Chairman, Decatur, Ga.
E. T. Thompson, Vice Chairman, Richmond, Va.
C. H. Pratt, Secretary and Treasurer, Louisville, Ky.

Advisory Committee:
S. R. Oglesby, Atlanta, Ga.
C. M. Richards, Davidson, N. C.
H. H. Thompson, Bristol, Tenn.
A. J. McKelway, Pinehurst, N. C.

Every man on our Assembly rolls is welcome in the Forum. For active membership send $1.00 to C. H. Pratt, Treasurer, 109 E. Broadway, Louisville, Ky.

A PREFACE TO THE FORUM.

BY THE REV. D. P. MCGEACHY, D. D.,
Pastor of the Decatur Presbyterian Church, Decatur, Georgia, and President of the Presbyterian Ministers Forum.

(The following address was delivered by Dr. McGeachy on Monday morning at the beginning of the Montreat Open Forum Week. At the close of his remarks he presented Dr. Oglesby, who discussed "Conditions Precedent to a Revival." Not all that was said during the days following can possibly be given here but the principal addresses will be found in full. We also include some of the shorter studies which were offered before the assembled ministers in the chapel period following the platform hour each day from Monday through Friday.)

Let me begin by saying that I speak only for myself. There is no official platform for this organization, and therefore I stand here solely as an individual, though as an individual who has thought and prayed and who has very definite convictions.

With that distinct understanding let me go on to say that I believe there is a place among us for our Forum, or for something very like it. I beg you not to be scornful or indifferent, and in the same breath I promse you not to be hasty or opin-

ionated. If I can I want to be humble and loving and very, very prayerful. I wish that I might speak with the wisdom of God's Spirit. It is with such an attitude of mind that I insist that we ought not to be satisfied with things as they are. The Forum ought to mean the beginning of a new day. I remember that a great poet, who thought he was speaking piously, said, "Whatever is is right," but that statement simply isn't true. The voice of a lost world goes up to its God and our hearts cannot be like the heart of God unless they hear that cry and respond to it. If I know the meaning of this organization it is that we are sending a very definite call to a great forward step, even tho that step seems costly and utterly revolutionary. Of course it will be said that, as a denomination, we are already doing all that can be done; that there is no need for this new organization. We must bear that feeling in mind, and for my part I hasten to say that I do not think of the Open Forum as being more than temporary. At the same time I insist that the very genius of Christianity is embodied in the idea of forgetting the things that are behind and reaching forth unto those things that are before as we press toward the mark for the prize of the high calling of God in Christ Jesus. We are not to say that because there was no Open Forum five years ago or in 1861 or in 1643, therefore we must never have one. Let the Forum prove itself. It may be that God is saying to us, "New occasions make new duties." And surely there are voices that call us to heart searching—voices that sound God's own alarm.

Thank God for all that is encouraging, but I say again, there is cause for heart searching and alarm. We are like an army that may be able to report gains on its right but which has been ignominiously routed on its left. Think of the Sabbath as our fathers knew it and then answer the question, Have we any Sabbath left? Think of the breaking down of all our standards with regard to sex and bodily purity. Think of the problem of gambling which we were once in a fair way to solve. Think of the divorce record that makes America the shame of the Christian world,—a record that trails from the White House through Hollywood and out into every village and coun-

tryside from Maine to Mexico. Think of the corruption that reigns unrebuked in every political party and in every voting precinct. Think of the steady militarizing of our citizenry within the last twenty years until today the most familiar sight in any community is a file of marching men or boys and the most common sound is the roll of the martial drum or the staccato bark of the drill sergeant's command. Who are we to criticize a Germany or a war-mad Kaiser for goose-stepping a nation! Or think of our steadily mounting list of pauperized families in the midst of boundless plenty and of too frequent luxury until the statement can be published without creating surprise or comment that one-third of the population of the fairest city of our Southland is on the Relief rolls. Think of the fact that while we ourselves sit in the comfort and security of Montreat an unnumbered host of our own brethren in the faith suffer with hunger and cry out to high heaven for justice and right. Tell me, then, honestly, Are the kingdoms of this world becoming the kingdom of our Lord and His Christ? Is the Church clear as the sun, fair as the moon and terrible as an army with banners? Do rulers and leaders fall before us trembling and dying as William of Acquitaine fell before Bernard of Clairvaux? Thank God for all the Church is, but do you remember the quiet statement made a few years ago in a great editorial column, "When the Senate of the United States has failed to settle this strike it is foolish for the Church to intervene"? I challenge you to hear me today. There is cause for heart searching and alarm.

But having painted this picture let me hasten to say that I am not here concerned with the political or with the economic world. Truly I tremble when I look at America or the lands around me, but I tremble more at the thought of a compromising, a complaisant, a Laodicean Church. Who are these Sabbath breakers, these who will not turn their feet aside from their own pleasures on the Lord's Day? Are they not our own church members? Who are these dangerous triflers with standards which they scorn as Victorian? Are they not the children of our own firesides? Who are these who gather about

the bridge-table and the slot-machine, or these who haunt the stock-markets and linger with increasing bravado around the race-track and the betting ring,—these who love the world and are conformed to it? Are they not the men and women,—and shall I say, the girls and boys,—who gather to worship with us on Easter Sundays and who expect us to officiate at their weddings? Indifferentism, secularism, paganism! Why wander abroad for political or economic problems when judgment should begin at the house of God? We cry out against the senseless slaughter of war and then send our own sons to be trained in this very hellishness, in institutions founded in prayer and supported by sacrifice in the name of Jesus! We thank God that we are not as Nero to fill our ships with Nile sand for a wrestling arena while the populace starves for the bread that the ships should have brought,—we thank God we are not like Nero and then sit at ease through our three meals a day while all about us spreads a poverty that would have been a reproach to a savage civilization! I shall never forget my first glimpse of the rookeries in which so many thousands of Scotch Presbyterians live in literal sight of their Assembly Hall and the focal center of what is probably the greatest organized denomination in Christendom. Even so there are facts about us here that cry aloud for attention. I have sometimes wondered if the Church whose very foundation paper is the most powerful defense of slavery ever written should not be especially on her guard against the possibility of unconscious Phariseeism. If men as great as our fathers were could be mistaken, who are we that we should be immune? It was to a church that Jesus said, "Behold I stand at the door and knock,"—a church that thought it was rich and increased in goods and lacking nothing. It may be that He is saying to us, "As many as I love I rebuke and chasten, be zealous therefore and repent." Samson wist not that his strength had departed from him, and you and I may well be utterly unaware of the truth with regard to ourselves.

Are we really Christian? I have in mind a man who has been paying men who worked for him $4.00 per week while

he was paying himself, as president of the business which he controlled, $500 per week, $25,000 a year. In the name of the sacrificial Son of God, who for our sakes became poor, I ask you if that man is a real follower of Jesus. And yet that man is one of the leading figures in his denomination. I know another man who exercises what has been called the mightiest influence in his denomination who said not long ago that he believed there would soon be a rising of the working class of America and that he wanted the boys of his communion trained to shoot them down when they rose. Is such a man filled with the Spirit? And yet we are quiet and contented sharers with such a man in responsibility and in results.

God give us grace to see ourselves. We draw about us the narrow robes of our own denominationalism or our own racial separations and then go on to make our prayer in the name of the One Lord and the One Elder Brother. We live in quiet safety and luxury, and preach the gospel of sacrifice and poverty. We bless, in the name of the Prince of Peace, men who go out to wholesale murder. Little wonder that Benjamin Kidd said that this was the most monstrous phenomenon in the history of the human race. May God give us a new spirit—nay, may we find the spirit of the old days when the Church went forth conquering and to conquer, counting it all joy to suffer with Jesus. I remember that John Calvin died with that eighteenth verse of the eighth of Romans on his lips. O that we might suffer with Christ and with His saints! There is a new day dawning. God help us to yearn after it, to rejoice in it.

"Lo, as some venturer, from his stars receiving
Presage and promise of sublime emprise,
Wears evermore the seal of his believing
Deep in the darks of solitary eyes,—

So even I, and with a pang more thrilling,
So even I, and with a hope more sweet,
Wait me, O Christ, the signs of Thy fulfilling,
Faint for the flaming of Thine advent feet.

O what a hope, and when afar it glistens,
Stops the heart beating and the lips are dumb,—
Inly my spirit to His silence listens,
Faints till she find Him, quivers till He come." *Amen.*

CONDITIONS PRECEDENT TO A REVIVAL.

By the Rev. Stuart R. Oglesby, D. D.,
Pastor of the Central Presbyterian Church,
Atlanta, Georgia.

In order to have an intelligent discussion of any subject, it is necessary first of all to define our terms. Much useless talk has been indulged in and many pointless arguments are sometimes advanced because the terms were not well defined by those who were engaged in the discussion. What do we mean when we speak of a revival? There seems to be a great deal of confusion of thought whenever this subject is mentioned.

I. What Do We Want a Revival Of?

To many people, the idea of a revival always carries with it the picture of big meetings with tabernacles or tents and sawdust trails. There are those who honestly think that there can be no revival in the Church without these things. Others associate revivals with camp meetings and with certain means used and things done in the days gone by. Some of the things done by our fathers in the past in order to revive the Church may still be good and others may not be so considered, but the revival which I think we have in mind is in no sense tied to any of these things.

As a matter of fact, the term "revival" is a misnomer when used to denote great evangelistic effort, unless, indeed, it refers to the effect which is produced in those who do the work rather than in those who are won to church membership. A sinner dead in trespasses and sins cannot be revived. Therefore, a

revival cannot be judged by the zeal of church members in the matter of adding to the membership roll of the church. Nor does a revival mean primarily an increase in gifts to church causes. Indeed, an increased emphasis on stewardship of possessions may become a substitute for a real revival of religion in the church. There is a danger even in the zeal which so many of the churches have shown for the so-called "Belmont Plan" of church finances. Thirteen weeks of tithing may become a simple way of easing the conscience from the discharge of more vital and important religious duties.

Going further, let us ask ourselves the question, What do we want a revival of? There are those in the Church whose eyes are continually looking backward to the past and for them the Golden Age is some time which has passed. For this group a revival would mean the renewing of the religious life of a particular period of the history of the Church in the past. There are those who tell us that we need a revival of Reformation times. Certainly many of the things which were emphasized during the Reformation ought to be stressed in the religious life of the Church today. But there is perhaps no one who would want all the details of the Reformation, or the acts and attitudes of the great reformers, reproduced in the Church of Nineteen Thirty-Four.

There are still others who look back with longing to the early days of our country, to the time of the "Great Awakening" and to the other great revival movements which played such a great part in the religious development of America. If the value of religious movements can be judged at all by statistics, these, great as they were, did not seem to advance the cause of the Church very much. The losses sustained in the period of reaction were about as large as the gains made during the period of religious excitement. But there are others who look to the beginnings of our own Church in the dark days of the Civil War and believe that a revival of the particular type of religion exhibited then is what the Church needs supremely today. There were giants in those days and we honor and revere their memory, but many things in the religious life of that time could

not and should not be reproduced. I need only to point to the defense of slavery which the records of our Church contain to indicate what I have in mind here. There are, again, others who think of the religion of the pre-depression era and long for this to be revived—the time when religion became front page news and churches prospered. But perhaps the Church has never been so far from the spirit of the Master as when it was riding on the high tide of financial prosperity, blessing the captains of industry and basking in the sunlight of their generosity.

There are many earnest people among us who conceive of a revival only as a product of doing more of the same kind of thing which we are doing in the church already. More meetings, more attendance at the meetings, more money given to church causes, more missionaries sent across the sea. If this were all there were to a revival, there would be at the same time an increase of the utterly unChristian and sinful things which are found today in the life of the Church and in the lives of its members, things which so far have hindered and obstructed any kind of a revival which would be worth very much to the Church and to the world. A true revival is not merely an increase of certain things, but rather the revival of the life of Christ in men, His life and the principles of His Gospel being put into practice in every relationship of life. There can never be a true revival until the spiritual lives of Christians are awakened so that they indeed become the salt of the earth and the light of the world, a lighting and saving influence which glorifies God.

II. Means Used in the Past.

It will be instructive for us to consider just what the Church has been doing during the immediate past to bring about a revival. All seem to agree that the results have been negligible. Perhaps we may be able to agree, therefore, that some other means ought to be used than those which have been unsuccessfully tried so far.

There has been what has come to be known as "Revival by Resolution." From the General Assembly on down to the lower

church courts resolutions have been passed and plans made for evangelistic years and periods. The resolutions were splendid and the efforts made to carry them out sincere, but it has been found that a revival cannot be worked up and that the Lord does not seem to pay very much attention to resolutions in sending a revival. It is right to use all the means available, but we must remember that these means are not sources but only helps.

It is seemingly inevitable that in times of trouble throughout the land there should be a recrudescence of millenial emphasis and teaching. There are those today who consume all their spiritual energy and give all their time and thought to the matter of the second coming of Christ. I have no quarrel even with an ardent millenialist if he keeps his feet on the ground and his eyes on the world while he gazes steadfastly into the heavens. But we should remember that there is always a danger in speculative religion that the ethical side will be neglected. A revival such as men are longing and praying for today is one in which every phase of life is touched.

The militant fundamentalists have been active and evidently believe that only in the prosecution of their program can the Church expect any true revival. The emphasis on sound doctrine is much needed but when we turn to the use of this term by the apostle in his letters to Timothy and Titus we find that in every case it refers not to a system of doctrine but to a healthful discipline of life. According to Paul, to be sound in the faith was to be Christlike in life and conduct. Too often those who insist on strict orthodoxy and rigid conformity along the lines they lay down themselves seem to be Pharisaic rather than Christlike. Something more is needed than these brethren have heretofore been able to produce.

On the other hand and at the other extreme, liberalism in theology, politics and economic life which promised so much has been able to produce so little. Perhaps, indeed, it was emphasis on liberalism which has been largely responsible for our present economic condition and our dearth of religious fervor and power. The "survival of the fittest biology and laissez-faire

economics," to use a phrase from a recent book by Secretary Wallace, has been the undoing of our country. "Bigger and better" became the American slogan and by this the success of every movement was judged. The idea even crept into church circles and we measured our progress by the number of members received and the amount of money raised. We even thought that, contrary to Scriptural teaching, good things could be brought out of bad things. How many of us expected a revival of spiritual religion to come from the Great War. How self-deceived we were! How disillusioned we are!

The Oxford Group Movement has been attracting much attention throughout the world and is claiming an increasingly large amount of interest among our own ministers and members. We can readily agree that much good has been done by this Movement and truths emphasized which sorely needed emphasis. But we will look in vain for technique to bring a revival which will affect the life of the entire Church. The restatement of truths long known is valuable but not epochal. This Movement has nothing which our own Church has not possessed all the while and which will produce for us far greater results than any outside movement can if we but use our own resources.

III. Excess Baggage.

During its long life the Church has accumulated many things which hinder a revival today, however useful they may have been at one time. It is well for us to consider some of the excess baggage which we are carrying and to lighten the load which is hindering so greatly our progress.

Institutionalism must always be carefully guarded against in every religious organization. The Church as an institution has absorbed the interest of far too many of our ministers and members. Standards of the world are regularly used to measure spiritual gains. A church which sends to Presbytery a favorable statistical report is considered a strong, spiritual church. Yet the progress of true religion in that church may have been very small indeed and the existence of irreligious attitudes and un-Christlike actions not even noted. How fine it

would be if we could forget numbers and amounts for a while and think of some means by which we might measure the progress of real spirituality in the lives of the members of our congregations!

There is often found in our churches a "zeal which eats us up," using the phrase in a slightly different sense from that in which it is used in the Bible. Excessive zeal in organization and strained attendance at too many meetings often eat up the happiness and spirituality of many of our overworked members. We have attached too much virtue to the holding of and attendance on meetings and have emphasized methods and plans and other temporary and trivial things to the neglect of the development of our spiritual lives. Zeal in the church which is not motivated by genuine love to God and to fellowman is sometimes more destructive than constructive.

In the matter of worldly conformity the Church has accumulated excess baggage through the lives of its members which will be very hard to unload. In the old narrative reports to Presbytery the question on worldly conformity was interpreted as dealing largely with the matter of amusements. If one did certain things in seeking pleasure he was classed as worldly. No longer are these narrative reports used. Perhaps they were discontinued because so many of our church officers regularly did the things which formerly were considered indicative of conformity to the world. It is not, however, amusements about which the church should be concerned primarily, since a man's amusements are merely symptoms of his spiritual life. It is the almost exact conformity of most church members with the world in all phases of life except that which has to do with the performance of set religious duties which should give us concern. How much difference is there in the life of an ordinary church member and a non-church member? Does not one live very much as the other in the world as it is organized today?

There is a commonly accepted idea that the farther religion is removed from concrete situations, choices and issues of life the more spiritual it is. We have associated spirituality with

certain emotional states and religious acts. One who prays in public is said to be spiritual. Yet we remember that the Pharisees prayed on the street corners and often at great length. Faithful attendance at church services and interest in winning new members is also a commonly accepted standard of spirituality. The Pharisees also were zealous in these things but found no favor in the eyes of our Lord. "These things ye ought to have done and not to have left the others undone." Only that life is spiritual which is lived in Christ and whose every act whether it be in business, politics, social life or what not gives evidence of a life hid with Christ in God.

IV. The Price to Be Paid.

A revival which affects the entire life of the Church and which will raise us up upon a higher spiritual plane cannot come unless we are willing to pay the price. "Men and brethren, what shall we do?" was the agonizing question which was asked the apostle Peter on the Day of Pentecost. The reply of the apostle gives us the conditions which we must fulfill if we are to expect times of refreshing from the presence of the Lord. Repent and be baptized.

When John the Baptist began his ministry his first message was one of repentance. When Jesus began to preach He said, "Repent, for the Kingdom of Heaven is at hand." Repentance, in its true Biblical meaning, is a condition which must be met, else the Church will never receive a great spiritual blessing. Men must see and recognize sin however much it may be covered and glossed over. They must change their minds and attitudes regarding those things which their lives touch which are contrary to the life and teachings of Jesus. I have often wondered how much at home Jesus would be in the modern church. Would He be comfortable in the presence of the complacency with which we enjoy our religion and its luxuries in spite of sin which is widespread in our land? Would He be pleased with the fawning of the Church upon those possessed with large means, without reference to the way the money may have been made?

There are church leaders among us who seek to turn men aside from religious interest in society to interest in the individual alone. But as it is impossible for the individual to be separated from his environment, so his religious life is conditioned by the things which he does day by day. The church cannot properly administer to the individual without at the same time ministering to the social structure of which he is a part. A man to whom society is all evil should either separate himself entirely from it or do what he can to improve it if he cannot separate himself from it. His duty toward those things which are sinful and evil seems to be very clear. Any realm of life where conduct is involved, as Garvie has pointed out, is the concern of the Church. Speaking reverently, I do not believe that men would have much respect for a God who would send a great spiritual revival for a Church to rejoice in which is enjoying prosperity in a world of frightful inequality; which views with undisturbed complacency another war in which human beings will be murdered by the thousands if not millions; which looks at race prejudice among its members and remains at ease; which enjoys the fruits of modern life without seeing and sorrowing over the squalor, suffering and sin underlying it all, conditions which turn our boasted civilization into a travesty on Christianity.

So far as conditions indicate, there has not much repentance as yet penetrated the life of the Church. It is easy to find far more indignation against those who speak out against war than against war itself; against those who condemn the injustices of modern life than against those who perpetrate them. In all solemnity, repentance must come into the lives of Christians before any revival which is worth having can be expected.

When the apostle Peter added the words "be baptized" to the word "repent," he was exhorting the people to a complete consecration of life, of which baptism was a symbol, after they had turned away from their sins. We may have received the ordinance of baptism but just how well have we been separated from the world unto Christ? How Christian do we dare to be in a world in which there are so many things contrary to the

spirit and teachings of Christ while at the same time popular and respectable? When one sees, acknowledges and repents of his sin, he must then turn from it with full purpose of and endeavor after new obedience. That is, he must follow Christ all the way, no matter where he may be led.

Men are so ready to bring into their religious lives an "either . . . or" rather than a "both . . . and." Such a division is neither Scriptural nor necessary and has been an obstacle to real spiritual advance. Certainly the individual Christian life must receive first emphasis. But one cannot be truly consecrated until all his social contacts are Christianized also. We must realize, as Dr. Mott has gone around the world proclaiming, that Jesus Christ is either Lord of all or is not Lord at all. Perhaps the one thing which has thwarted heretofore all our efforts to bring about a revival is that we have too long closed our eyes to our responsibility for Christianizing the social order at the same time that we attempt to Christianize individual lives.

It may be that I am as "a voice of one crying in the wilderness" to those who disagree with me today. But if so, I am in honorable company. "Repent and be baptized" cried the prophet from the wilderness of Judea. And he told the people who came to him definitely the things they must do to bring forth fruits meet for repentance. "Repent and be baptized" proclaimed the greatest preacher of them all in His first sermon. "Repent and be baptized" was the message of the Spirit of God through the apostle Peter on the Day of Pentecost. "Repent and be baptized" is the message which comes to the troubled Church in the twentieth century. Turn from your sins and seek the face of the living God. A conviction of sin, repentance of sin and a new consecration to Christ in all the realms of life is necessary, else a revival worth anything at all to the Kingdom of God can never come.

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CONDITIONS PRECEDENT TO A REVIVAL.

Discussion by the Rev. William Huck, Ph. D.,
Executive Secretary, Atlanta Presbytery,
Atlanta, Georgia.

The most sanguine leaders of the Church are dissatisfied with the present spiritual condition of the Church. With the special emphasis placed upon Evangelism by our General Assembly, we had looked for an experience of a conquering Church stimulated by revival fires. We must express a keen sense of disappointment.

The Church today in some achievements exceeds that of other generations. She has increasing knowledge and more perfect machinery; is wealthy and cultured; her preaching is the best the world has ever heard from an intellectual standpoint; her ritual is beautiful and attractive; and her equipment surpasses that of any other age. In spite of this, many of our churches have little spiritual birthright and are without any perceptible influence in the communities where they are located. Everywhere there is hesitation, lack of initiative and adventure. What then is our need? Surely it is not more science, more knowledge, more machinery, more money. We have emphasized methods and mechanics, figures and facts, pronouncements and programs. Our supreme need is spiritual power.

I have been reading anew the Acts of the Apostles. Measured by whatever standards you wish, the Apostolic Age stands unique in its task, its difficulties, its achievements. I am impressed with the fact that the Apostolic Church was a converting, inspiring, conquering Church. It changed not only individuals but communities and nations. Let me suggest that the things we have placed most emphasis upon in this generation are strangely absent in the early Church.

We emphasize numbers. Its membership was small.

We emphasize organization. It had little organization.

We emphasize equipment. It had very few facilities.

We emphasize wealth. Its membership was poor.

We are bound therefore to ask the question whether we have been emphasizing the least important things and neglecting those that are vital and dynamic.

We have decorated the temple and sadly neglected the shrine. We have scratched the surface and have failed to explore the center.

What, then, is a revival? It is not a "protracted meeting" nor is it the experience of the new birth. It is the intensification of the religious life, a deep interest in personal relationship to Jesus Christ in a church or community. It is the existence of strong moral feeling in a large number of persons at the same time. A revival will vary according to circumstances. Sometimes the impression will come silently as the dew in the night, and in the morning all you know is that it is there. At other times it comes with a rush, as a summer storm after a long drought. Again this great pervasive feeling in the Church may be the result of deliberate planning and action. In other words, a revival has all the varieties that belong to nature.

A revival sometimes takes on the form of increased attention. The first germ in the development of true revival feeling is an unusual sensibility of conscience. Men have this feeling: "We are not living right; we are not fit to live; we are not fit to die." The first marked symptom is a keen sense of personal unworthiness, guilt and sinfulness. It may be tender, gentle, and sweet as a song; it may be impetuous, harsh, and rending as a storm.

In the past, fear has had a great deal to do with a revival. Instead of exciting fear the reaction of man's conscience should be to the essential hatefulness of wrong. This would create a revolt from moral inferiority to a sense of obligation to God. It would be a more wholesome feeling to create the sense of shame and dishonor of receiving everything from the hands of God and expressing nothing but selfish ingratitude.

The struggle that takes place in revivals, stated psychologically, is the attempt of the reason and the moral sentiments to take the ascendency over the passions and appetites. It may assume a doctrinal form. At other times it takes a practical

form. This struggle may be that of a dissipated man breaking away from his dissipations; it may be that of a respectable business man breaking away from certain improprieties in the conduct of his business; or it may be a highly intellectual nature struggling as to whether he will submit his own will to the supremacy of the will of God. The essential truth is the effort of superior faculties in man to dominate the inferior and come to sovereignty in the soul. This is followed by a transition from this state of struggle to one of victory, purpose and consecration. By the Spirit of God working co-ordinately with the human will a man determines his character. He is lifted from a lower plane of pride and selfishness into a higher plane of love to God and to man. The man who formerly lived for himself now lives for God. He who lived for time now lives for eternity.

There are two points of view regarding the place of the Holy Spirit in producing these results. One construction would put all developed history under the agency of the Holy Spirit, outside the pale of scientific observation, reasoning or deduction. God's work in the human soul is secret and mysterious, without law known to man, and depends upon the sovereignty of God. Spiritual phenomena, therefore, stand outside of mental philosophy or the exposition of the great natural laws which regulate human thought and feeling. The second point of view is that spiritual experiences are analogous to mental experiences. I do not mean that they are on the same level, but that the administration of God over the human soul is in analogy with His administration over the lower and physical elements in man. Spiritual developments are under law as much as any other part of nature. The belief in the immediate efficacy and presence of the Holy Spirit is exercised through definite laws. We never come so near to God as when we are in the immediate recognition of the relation of cause and effect in regard to the operation of the outward world. The gifts of the Holy Spirit are not capricious, without rule, without definite purpose. They are just as definitely expected as the result which the farmer expects when he sows his seed.

When we come to religion, we are prone to forget this fact. We think our religious experience, which is the work of the Holy Spirit, is vague and mysterious, a realm too sacred to be operated by laws. Conformity to law is the foundation of education and knowledge in the production of emotion or in the production and conduct of spiritual forces. To bring about a revival which leads to a reformation in the matter of gambling and drinking is looked upon as normal and right. Is it not just as normal and right to bring about a revival which would influence the whole extent of man's moral nature and Christian experience?

What conditions are necessary in the human heart for the Holy Spirit to produce intensification of spiritual life? Can we expect this deepening of moral and religious life so long as the members of the Church are self-centered, greedy and withhold from God that which is rightfully His? Can a man rob God and at the same time be fired with moral and religious enthusiasm? The old Prophet Malachi said, "Bring ye all the tithes into the store house, . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The blessing followed the outpouring of the tithe. May it not be that a Christian must LET GO of himself in order to LET GOD have him?

Our minds and thinking must be brought into captivity to the mind of Christ. Let me illustrate what I have in mind. Our forefathers did not look upon war as being unChristian. We now come to see that which unleashes all the damnable instincts of human life. It teaches men to hate, to steal, to lie, to kill, to give freedom to all the lusts and baser passions of human life. Even nations are guilty of releasing propaganda especially designed to accomplish these results. The Church is asked to join in this movement or be stigmatized as disloyal to the nation. We will all agree that this is a complete reversal of the principles of Christianity, which is a religion of love, and of the Christ, who is the Prince of Peace. Can we be silent in a time of peace with the eyes of our spiritual understanding

open and expect to be enthused with moral and spiritual power? To accept silently the wrong, without voicing a protest, is to violate man's sense of justice and right. I do not suggest that a revival is impossible without this attitude, but certainly our witness to the Christ is seriously weakened without it.

We cannot expect to have the Church, community or nation experience a revival so long as we accept a social philosophy made by anti-Christian philosophers and materialistic socialists. The Church must capture the thought of our land. We must proclaim that there is no thought in philosophy, no ideal in ethics, no principle in sociology, no program in practical reform worth considering that is not explicit and implicit in Christianity. I am not claiming now a program exclusively of external betterment as a sufficient substitute for essential Christianity.

If the Church brings every thought in captivity to Jesus Christ, her ministers must know the mind of Christ concerning wealth, poverty, industry and unemployment. These problems combine to create a strong demand for a social as well as an individual expression of the principles of Jesus Christ. It creates an obligation from which no individual or institution bearing the name of Jesus Christ can consistently escape.

In closing let me say this. We sometimes pray for another Pentecost. The Day of Pentecost continues still. We are living in that wondrous, privileged day. If we yearn for more spiritual power, if we seek for more fruitfulness in His service, if we long for beauty and loveliness of character, let me remind you we do not need to wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. The Day of Pentecost has fully come. The Spirit by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready to submit ourselves to Him.

"And every virtue we possess,
And every conquest won;
And every thought of holiness
Are His alone."

The fulfilment of promise was begun on the Day of Pentecost. The fulfilment of promise is being continued today. When the followers of Christ are faithfully and loyally proclaiming the same full gospel, the same results are obtained. Whenever Christ is presented in ALL THE COMPLETENESS OF HIS DIVINE PERSON AND HIS ATONING WORK, then by His presence and by the power of the Spirit men are moved and a revival begins. We must prove ourselves fit instruments for His use, free from pride, free from selfseeking, free from bigotry and bitterness, sharing His mind, manifesting His passion, seeking only the glory of God. Then we will experience a great revival of spiritual religion in our churches.

CONDITIONS PRECEDENT TO A REVIVAL.

Discussion by the Rev. R. F. Kirkpatrick, D. D.,
Pastor of the First Presbyterian Church,
Anderson, South Carolina.

As I continue this discussion of the topic for this morning, let me say that I am not thinking particularly of a "revival meeting." I am using the word "revival" in its strict sense: the renewal of life after it has ebbed. When the church's spiritual life is low and it is lacking in power, what is it that will renew that life, revive it? That is our question now, and surely it is of the utmost importance that we know the answer.

The coming anew of God into the life of an individual or of a church after that church has drifted from Him will result in a renewal of that church's life; it will mean an access of power; it will mean a revival of religion. Was that not the burden of Habakkuk's prayer when he cried: "O Lord, revive thy work in the midst of the years"? The prophet was praying that God would come again and walk among His people in all His matchless power as He had done in the days of yore. That is the revival we are needing. It is the revival about which I am thinking.

But what will bring this about? What are the "conditions precedent" to God's coming again into His Church?

1. *Prayer.* That is how Pentecost came. That is how the Welsh Revival came a few decades ago. The people of Evan Roberts' church met night after night for prayer that God would come until finally in their gatherings they began to chant aloud this one petition: "O Lord, send the Spirit now," and at length the Spirit came, sweeping that little land with Pentecostal fire, and it experienced a revival at which the world marvelled.

2. *A Profound Sense of Need.* God's people are not going to pray with passion for Him to come again in power upon His Church until they are filled with a profound sense of need; a sense of need so overwhelming that they are thrown back upon God from whom alone help can come. Such a sense of need will inevitably lead to repentance of sin and a seeking after God that once more He might regard them with favor and bless them with His saving presence. I believe every real revival is born just this way.

Here lies one of the baffling problems of our day: the incurable, unreasoning optimism of our people. It is the same problem that confronted the later prophets in both Israel and Judah, though it arose there perhaps from a different source. Our land has experienced uncertainty and fear; it is even now acutely conscious of deep need; but as a people we are still persuaded that we can solve our problems ourselves. We are looking to the "New Deal" to save us, and one looks in vain for any evidence that we are conscious of our utter need of God in order that national disaster may be averted.

3. *Pungent, Pointed Preaching.* Dire material calamities may produce this sense of need, as was the case with Israel in the times of the Judges and with Judah in the tragical days of exile. This sense of need may be awakened by the plain, searching preaching of God's ministers. When we preachers are ourselves filled with a profound concern for the spiritual deadness of the Church, its intense absorption in a too appealing world, its unconcern about a lost world; when we realize how far the Church has drifted from God and comprehend the

ruin to which sin is fast bringing our world; if then we begin to preach with passion and urgency the sovereignty of God and proclaim to the Church its backsliding and unfaithfulness; if in the spirit and power of Elijah we summon men to repent; if we call on God's people to stand up and be counted, to choose whom they will serve, then, and not till then, may we arouse a self-satisfied Church to its crying need of God and lead it back to Him. Then, and not till then, may we expect God to come back into His Church and clothe it anew with His power. It was just thus that the "Great Awakening" came in the 18th century. Jonathan Edwards preached the great doctrines of God's sovereignty, of man's lost condition and of the redeeming power of the cross, and the Church was awakened, hundreds were convicted of sin and converted and a mighty revival swept the Colonies.

If we are to have a revival today we must arouse a self-complacent Church to a sense of its utter need for God and of its own deep spiritual poverty. But if we are to do this, we preachers must first envision this need until our own souls are burdened with it, and then with a burning passion we must preach the fact of sin and its curse as a tragical reality and of God's redeeming grace as a glorious truth.

THE MINISTER'S SUPPORT IN THE LIGHT OF SCRIPTURE.

By the Rev. John M. Alexander, D. D.,
Pastor of the First Presbyterian Church, Birmingham, Alabama.

In discussing this subject I am expressing my personal convictions arrived at after prolonged study of the problem. I am not in any way attempting to voice the opinion of the Ad Interim Committee of the Assembly which has been appointed to study the matter.

The Basic Scriptural Principles.

In the old Hebrew economy the Levites occupied the position analogous to the minister in the Christian church. God gave definite laws concerning their support. In the farewell message of Moses he gives this warning: "Take heed to thyself that thou forsake not the Levite as long as thou livest in the land" (Deut. 12:19.) This gives us the background of our whole discussion.

There are two ways in which the ministry may be supported. The one is for him to support himself and give what time he can to the ministry of the Word. The other is for the church which he serves to support him, to demand all his time, and to see that his stipend is such that he will be free from worldly cares and avocations. The former was the practice among the Jewish rabbis. We know that Paul was a tent-maker. There are denominations in our land who base their lack of support for the ministry on this Jewish custom. But nowhere in the New Testament do we find the rabbinical practice accepted as a principle of ministerial support in the Christian church.

In his instructions for the Twelve when he sent them out on a preaching tour Jesus distinctly told them not to provide for self-support, "for", said he, "the laborer is worthy of his food" (Matthew 10:10.) While Paul worked at his trade at times, yet he is quite clear in stating that it was a prudential matter and not a matter of principle. "For ye remember our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God" (1 Thess. 2:9.) To the Corinthians he wrote: "I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will keep myself" (2 Cor. 11:8-9.) But Paul says this was not because the minister did not have the right to sup-

port, but that in certain circumstances it would be better to get his support from other sources. Notice this passage: "For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: *not because we have not the right,* but to make ourselves an ensample to you, that ye should imitate us" (2 Thess. 3:7-9.) The same point is treated at length in 1 Cor. 9:4-14, which passage Paul concludes thus: "Even so did the Lord ordain that they proclaim the gospel should live of the gospel."

The late Dr. E. C. Caldwell taught us that Galatians 6:6 referred to ministerial support. The familiar translation is this: "Let him that is taught in the word *communicate* unto him that teacheth in all good things." The Greek word that is translated "communicate" is *koinoneo.* Dr. Caldwell followed Thayer, who gives this meaning: "so to make another's necessities one's own as to relieve them. Followed by *en* with the dative of the thing which one shares with another, Gal. 6:6."

In addition to these specific references to the support of the ministry in the Christian church, there are general principles which we must apply to the practical problem before our Church today.

In the emergencies of the early days the Jerusalem church had things in common. I do not think this was a permanent policy, but it showed how they were willing to help one another. "And they that believed were together, and had all things common" (Acts 2:44.)

Paul in writing to the Galatians held an even balance between individual and corporate responsibility: "Bear ye one another's burdens" (corporate) . . . "for each man shall bear his own burden" (individual soldier's knapsack) (Gal. 6:2, 5.) I do not believe the denomination should step in with help until the field has done all it can.

There is a beautiful picture of how the Christians in one part of the Church helped those in another part. Study 2 Cor. 8. We are going to have to do that in our Church too.

The strong are going to have to help the weak, as we read: "In all things I gave you an example, that so laboring ye ought to help the weak" (Acts 20:35.)

Needs in various localities vary from time to time. We find the principle in the Scriptures of mutually sharing as the needs require: "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality" (2 Cor. 8:13-14.)

We must keep in mind that our Presbyterian system is based on the Scriptural teaching that the church is an organism and not just an organization. "Now ye are the body of Christ and severally members thereof" (1 Cor. 12:27.) "For as the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ" (1 Cor. 12:12.) This has a direct bearing on our problem.

Here is quite a solemn declaration which the church must face: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 3:8.)

Thus we see the teachings of Scripture bearing directly upon our problem and those principles which give us further light on our procedure.

How, Then, Are We to Apply These Principles.

It is scarcely necessary to enlarge upon the need for a practical method of thus applying the teachings of Scripture in our church. You have been advised through the church papers of the distressing circumstances which many of our ministers are facing. Word has come from our Assembly's Home Mission office which breaks our heart. Analyses of salaries received by our preachers show us the inequity that is prevalent. Behind many a brave front is a harassed spirit, with debts accumulating, children out of college, insurance cancelled, not enough for food and clothing, not to mention new books which keep a minister fresh and intellectually alert. Congregations

are discouraged and many would close except for the willingness of self-sacrificing preachers to carry on for nothing. The whole foundation of the Church is insecure, and we can have no strong superstructure of Missions, Education, Church and Sunday School extension unless we strengthen the foundation, which is the pastoral charge. We are faced with elemental human justice, demanding all of a man's time, promising that he shall be free from worldly cares and avocations, and then for the lack of a broad-gauged policy allowing him and his family to starve.

These serious situations have brought our attention to the fact that we have no adequate Assembly-wide policy of sustentation. We must devise such a policy and put it unto execution immediately. Help can be had from the policy and practice of the Scotch Church.

I submit these suggestions as to steps looking in the direction of the solution of the prevalent inequities:

1. Have the Assembly issue some such ringing declaration of policy: "It is the policy of the Presbyterian Church in the United States to establish and to maintain for the pastoral charges within its bounds a minimum support which shall not be below the necessary living expenses."

2. Have the Assembly to authorize the establishment of the General Assembly's Sustentation Fund to be administered as a separate fund by its Executive Committee of Home Missions.

3. Recognize that living expenses vary in different types of fields and seek to determine a just minimum support for these differing types of fields, as for instance: city, town and rural.

4. Every self-supporting congregation or pastoral charge would be asked to send into the General Assembly's Sustentation Fund each year for a period of five years in monthly or quarterly installments a sum equal to 10% of the amount allocated by its budget for its own pastoral support over and above the minimum salary allowance for its classification.

5. The current percentages for Presbytery's, Synod's and Assembly's Home Missions should continue during the operation of the emergency fund. Gifts from the churches to the

General Assembly's Sustentation Fund must be emergency gifts over and above the present budget askings.

6. The General Assembly's Sustentation Fund would seek by pro-rating these "over-and-above" emergency gifts from the self-supporting churches to bring the income of every pastoral charge within the Assembly up to at least the minimum which living expenses in that type of field demand.

Further Points to be Considered.

There are many points which must be considered before such a general plan could become operative. Many more details will have to be woven into the texture. Such items as the following should be before the Assembly:

1. The plan must be so set up that it can be put into effect with the minimum of delay, because the suffering is acute.

2. The plan should be Assembly-wide, undertaken by the Church as a whole, placing responsibility upon congregations, and should not be a mutual-sharing scheme for the ministers alone.

3. It should be presented to the Church as an emergency measure, leaving the question of future policy to be determined later.

4. Pledges for the Fund should be solicited from the self-supporting congregations for a definite period, say, for example, five years.

5. The Assembly should make it very clear that this Fund would not seek to provide a living income for every ordained minister but for those who are pastors of recognized pastoral charges.

6. Whatever plan of help is devised must be so constructed as to be an incentive to ultimate self-support and must not pauperize local fields.

7. Such a plan should not seek to equalize salaries of all pastoral charges, but it should seek to maintain a minimum living income for all fields.

8. The very genius of our Presbyterian system based upon

the Scriptural teaching of the organic relation of each member to the whole body should find practical expression in whatever plan is ultimately adopted.

THE MINISTER'S SALARY: A WORKABLE PLAN.*

Discussion by the Rev. R. D. Bedinger, D. D.,
Superintendent of the Home Missions Committee of Ashcville Presbytery, Asheville, North Carolina.

When I was requested to make this address it was suggested that convictions be stated. I have convictions on this subject. They have not been reached hastily. There has come to me wide opportunity for observation and study. As a missionary to Africa over a period of eighteen years I contacted ministers and churches in all of the Southern States except Florida, Missouri and Oklahoma. I spent four years in the largest Presbytery of the Synod of Mississippi and had frequent opportunities to contact church leaders in that State and in Louisiana, Alabama and Tennessee. In stating my convictions, let me say that I have no particular person, Presbytery or church in mind. Many of the names have left me but the impressions abide. Here are some convictions:

1. Many ministers and other church workers are sorely underpaid. They are suffering and the task of the church lags for lack of money.

2. There is sufficient material wealth, even in this protracted period of depression, in our denomination not only to support adequately all the workers but also the whole work of the church, at home and abroad. The problem is, how to secure the funds and how to distribute them properly.

*Dr. James Black, of Edinburgh, followed this paper with a brief address on the method of ministerial support in Scotland. We regret that we could not get his address in writing in time to include it in this issue. We hope to have it for a later issue of the Review.

3. There has been a substantial loss of spiritual money power in many of our large cities due to competitive church erection. For a while not only our denomination, but all denominations, went Gothic mad. This has resulted frequently in a diversion, or absorption, of benevolent funds that would have helped immeasurably to meet the distressing needs of the Kingdom enterprises of the Church.

4. There has been, and still is, in my judgment, a waste in spiritual money power among the nearly 200 churches in our Assembly of more than 500 membership. I seriously question the ability of any minister to shepherd and develop properly a flock of more than 500 members. The larger the church the greater the overhead expenses, the greater need for paid helpers and choirs, the more unused, undeveloped and largely useless members.

5. There has been, and still is, serious loss of spiritual money power through the unscriptural plans adopted by some Presbyteries, many Presbyterials and local churches in combining with business concerns to raise the funds needed for the support of the church and world-wide missions. I need only mention the "Goodwin Plan," "Octagon Soap Wrappers," rummage sales, fairs, lotteries, raffles, exhibits and the like. Such an unholy alliance is far removed from the divine plan of financing the Kingdom of God. It has developed selfishness, a sense of irresponsibility and a willingness to let others meet our duties and obligations.

6. There has been serious loss of spiritual money power through the dereliction of not a few ministers in regard to the teaching of the stewardship of property. Many churches are undeveloped along this line. Many ministers are afraid to present manfully, strongly, fully and frequently God's plan for financing His church. Some are timid because their own support is involved. Others are intimidated by members who are satisfied with the minimum requirements of the budget and refuse to hear the challenging appeals which make for enlargement of soul and increase of the grace of giving.

7. There has been, and still is, serious loss of spiritual

money power through the dereliction of church officers, especially deacons, in training the membership to give. One of the duties of deacons set forth in the Book of Church Order is that they are to develop in the members the grace of giving. Some deacons do not even know that this is their duty. Many deacons never attempt, in a systematic, thorough, continuous manner, to perform this duty.

8. There has been, and still is, serious loss of spiritual money power through the continued support with Home Mission funds of churches which ought to be self-supporting, or further along towards self-support, with a tendency to pauperization of those churches and of small churches in "dead communities" or in communities already overchurched.

In September, 1933, there was presented to the Synod of Mississippi by its Stewardship Committee a resolution, prepared by the Rev. L. V. Loftquist, Chairman, relating to the problem of inadequate support of ministers, as follows:

"In these days of economic upheaval in our whole country, while there is the effort to effect a more Christian, consequently a more workable, distribution of purchasing power for the securing of material necessities and comforts, your committee would remind Synod that it believes the prior responsibility lies, as between Christians, in this matter of a Christian stewardship of possession, upon the ministers—the appointed leaders of the Church of Jesus Christ.

"The need today is for stewardship of possessions to be faced as a larger problem than merely paying a tithe toward church and charitable purposes out of whatever salary they may be able to secure from the church they serve.

"For this reason we would raise the question whether it is Christlike honesty, or befitting Christian stewards, for one minister to receive many times the income needed for necessities of life while another minister has not the purchasing power for the common needs of life.

"We would ask: Should Synod adopt a 'code' or standard for voluntary adherence, stating that no minister should receive, while regularly installed in a definite pastorate, less than $1,000, and that all those who receive above the Synod's average salary for ministers with a settled charge should consider themselves to have a personal responsibility to see that this salary of a minimum is achieved? (The average salary in the Synod last year for the ninety-odd minis-

ters with church connection was approximately $1,625). Such an agreement or code to be as between ministers of Synod as a group and not as between a local church and their minister.

"Is not this a Christian stewardship of possessions, a Christian parity of the ministry, a step toward a Christian parity of Christians, a helping to bring the spirit of the Kingdom of God to earth in terms of present-day economics, a meeting of the challenge laid down in the principle of the Federal Government's NRA, more nearly than we have been doing under the present system?

"If ministers will set the example the laymen will the more likely catch the spirit of Philippians 2:4, 5: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

This resolution was placed in the hands of an ad interim committee for study and a report at the 1934 meeting of Synod.

It is my conviction that some kind of an EQUALIZATION PLAN, with a CENTRAL DISTRIBUTING FUND, with a minimum salary guaranteed to all ministers and servants of our Assembly, is desirable and practicable. Objections might immediately be raised, such as: little churches might depend upon large churches to carry the burden; the larger churches might not be willing to pour their salaries into a common fund where their own ministers were not getting them; a general fund might not arouse the enthusiasm of any one except the one benefitting by it; to reward an inefficient, lazy minister equally with an able, conscientious minister is a questionable practice. These and other objections are not insurmountable.

There are positive advantages of such a plan which far outweigh any disadvantages, such as:

1. Such a plan would make for a nearer parity of the ministry, in the minds of the pew as well as in the Presbytery.
2. It would promote real service, the real spirit of Christ and a better brotherhood.
3. It would bring about many adjustments which are sorely needed.
4. It would liberate ministers from the bondage of fear and timidity.
5. If some such plan were adopted, after careful study, a new day would come in the service of Christ and His Church.

6. It would stop the scramble for certain churches which is a disgrace and should be remedied.

7. It would give country churches the benefit of strong men as their sister city churches now have.

8. It would stop leakages by eliminating unworthy ministers and weak churches which never have had, and never will have, the opportunity to grow.

9. It is workable, for a considerable number of the ministry, and other church workers, already labor under such a plan.

(a) All foreign missionaries.

(b) Home Mission workers in Presbytery, Synod and Assembly draw a part, in some cases all, their support from central agencies.

(c) Certain Sunday School and Orphanage workers.

(d) Honorably retired ministers, widows and orphans of deceased ministers and missionaries.

If such an Equalization Plan with its central distributing fund were adopted, the following things should be taken into consideration:

Size of family, married or unmarried, number of children; cost of living in particular section; years of service; actual apportionment system per membership of each church, to prevent lying down on the job.

I am committed to such a plan because I have spent eighteen of my twenty-three years in the ministry under a similar plan and I now receive my support from a central distributing fund. It has worked for me and for others. I see no reason why it should not work for all.

A final conviction: The responsibility for solving this mighty problem rests, primarily and for the most part, squarely upon us ministers.

THE CHRISTIAN CONSIDERS WAR.

By the Rev. William Crowe, Jr.,
Pastor of the First Presbyterian Church,
Talladega, Alabama.

Jesus had taken a bowl of water and a towel and had already washed the feet of several of His disciples when He came to Peter. But Peter, amazed and bewildered, withdrew from the touch of his Master's hand and exclaimed: "Lord, thou shalt never wash my feet." "If I wash thee not," said Jesus, "thou hast no part with me." Then Peter replied: "Lord, not my feet only, but also my hands and my head."

We are confronted today with a question regarding the extent to which the Christ should rule in Christian lives. Too long have we forgotten that the Christian is a citizen of two worlds. His path leads him into the ordinary haunts of men, yet his reaction to his environment must be different from that of the non-Christian. A great moral leveling process has been going on in western civilization during the modern era. Secular life has been raised to the point where it bears some shallow resemblance to Christian idealism. At the same time the Christian has been led to accept a compromising philosophy. His religious experience does not make him very different from men of the world. Instead of rising above his environment the Christian has become a part of it. Of course, he must not steal, nor be immoral; he must be reasonably sober. He is expected to be a decent citizen but not a Christian hero.

Jesus condemned the conventional moralists of His day. He sought to develop pioneers in moral life. Uncompromising love to God and to one's fellows was declared to be the fulfilment of the whole law. Such an ideal as that would demand revolutionary changes even in the habits of a civilization we love to call "Christian." Every contact of the daily life would have to bear evidence of the Master's influence. At this time we plan to discuss only one effect that such a conception would

have on life: namely, to what extent should Christ rule Christian personality as we face the problem of war?

We live in an unChristian world and, therefore, wars will probably continue for generations. There are those in the Church who claim that as long as there are unChristian men in the world who will make wars, Christians will have to engage in them. However logical that type of reasoning may seem to be, the fact that unredeemed men react to situations in a certain way does not make it right for Christians to do the same. A dangerous philosophy and capable of much license is the one which justifies a man's evil doing by that of his neighbor. When this principle is carried over into business activities it becomes a great scourge to society. We are familiar with that commercial philosophy which says that there are unChristian men in business who cheat or pay oppressive wages and if the Christian business man is to compete successfully, he is justified in adopting the same methods.

If Christ's spirit is opposed to war as a system, the Christian can have no part in it. Jesus did not use force to accomplish His purposes nor did He allow it to be used in His behalf. He picked up a whip one day in the Temple but there is no evidence that it was more than a gesture of righteous indignation. Certainly no one was killed. It takes colossal imagination to justify gas bombs and submarines by pointing to an ass's lash flourished one day on Mount Moriah. Especially is this true when we see that the Master always refused recourse to force and that He warned Peter not to try to use it for Him.

We shall endeavor to show that the spirit of the battlefield cannot be justified by the teachings or examples of Jesus. The problem of war, however, is one that cannot be disposed of in a brief discussion. It has many ramifications and must require diligent thought over a wide area of subjects before we can comprehend the vastness of the problem that confronts us. The war system is so deeply rooted in the economic and social fabric of our world that it touches life in an astounding number of ways. The consideration of any one of them would be worth while for us.

We might discuss this question from the standpoint of patriotism and show how it has contributed to the continuance of the war system. Ask any school child, or almost any adult, what it means to be a patriot and he will tell you that that term is given to a person who gives his life for his country in time of war. The implication is that there is no opportunity for a man to express his patriotism through ideals of fine citizenship in time of peace. We might also think of patriotism in the light of the new nationalism that is sweeping our world. The various forms of fascism are causing nations to relinquish every type of international cooperation which retards their own selfish purposes.

Again, the problem presents itself in subtle disguise when we come to study the psychological effects that history texts and monuments to war heroes have on the public mind. School histories are little more than war records. They never point out the mistakes made by the fatherland in war. Our monuments give the impression that we have little else than battlefields to be proud of in our national life.

The great impetus which industry gives to keep alive the spirit and fear of war is one of the most serious problems we have to face. It is to industry's advantage to protect the war system and even to create suspicions that lead to war. Where profits are involved men can justify themselves in following any course of action. Automobile and clothing manufacturers, to say nothing of the makers of chemicals and armaments and ammunition, have a vast deal more to do with fostering suspicions and hatreds and fears among nations than the average citizen ever dreams of.

It would be revolting to us to consider the present bankruptcy of the world caused by war debts that no economist has ever been able to compute, and to go from this investigation to discover the staggering amount of money a bankrupt world is investing in the next war. Our own country is by no means the least offender in this respect. For example, in 1932 our total national income was less than what we actually spent for the single item of war, including the cost of the last one and

the preparations being made for another. In other words, if our government had had no other expense whatever in that year, all the money it received from all sources combined would have lacked a half a billion dollars of paying the war bill alone! That is what a peace-loving people call "national defence" and the militarist moans that we are not spending enough!

One of the greatest tragedies of the whole picture of world carnage is that war is futile. After all the sacrifice, sorrow and suffering have been tabulated, after science, the new messiah, has done its worst, what does it accomplish? It rarely succeeds in the very task which is given as the reason for the conflict. One army or the other is defeated, of course. But after a war the grievances between nations are usually only driven below the surface and become sores that break out again in a new place. The last great war is an illustration of this fact. In order to make sure of the public's approval of the venture the military leaders of America had to placard the nation from Mexico to Canada with the legends: "Make the world safe for democracy" and "A war to end war." We paid the price for democracy but ever since 1918 the nations of the world have been renouncing that principle of government. We fought to end all war but the world has gone on building more deadly weapons than our fathers knew and increasing armaments to a point beyond the wildest ambitions of militarists of the former generation. Obviously the world war accomplished little except destruction and economic catastrophe.

These and many other subjects are vitally connected with any intelligent understanding of the war problem. Any one of them should be of interest to the Church because they deal with the very foundations of social life. Nevertheless, each phase of this problem, when comprehended, convinces us that the battlefield is not an insuperable difficulty if faced by men of courage with faith in the Christ. Year after year Protestant denominations are taking their stand against war and if they continue to do so they will have a profound influence in solving this problem. Lloyd George, Britain's wartime Prime Minister, pointed out years ago that if the Churches of the world

had stood together for peace in July, 1914, the world war could not have been. When the London Disarmament Conference met a few years ago, Henry L. Stimson, American Secretary of State, declared: "If it had not been for the peace activities of the American Churches, this conference would never have convened."

Palestine in Jesus' day was in political turmoil. The national pride of Israel was being re-awakened and the Jews were growing in resentment against Rome. They wanted to go to war. In that tense atmosphere Jesus spoke these words: "Whosoever smiteth thee on thy right cheek turn to him the other also." Modern militarists scoff at this precept as the ideal of an impractical dreamer or they deny that Jesus was referring to the use of force against an aggressor. But those who claim that these words have nothing to do with violence must think that Jesus was encouraging petting parties when He spoke them!

The Roman Empire was chiefly a military power. There was no place in that regime for a conscientious objector. If a man refused to bear arms he was not sent to a detention camp but to death. The Christian missionaries of the Apostolic Era had occasion to learn this tragic fact. Every Gentile of the western world brought into the Kingdom was in danger of having to make the decision against war which would send him to his death. Yet we find that from 50 A. D. to 170 A. D. there is no record of a single Christian soldier. Negative evidence does not prove a case but it gives a strong presumption on which to base a belief that early Christians tried to take their Lord literally concerning this matter of violence. (See "Today's Youth And Tomorrow's World," page 118, by Stanley High).

However, with the coming of the third century the Church began to grow rich and socially respectable. Its moral code was softened as Christianity became the more popular. It began to flirt with prestige and power. From the third century to the twentieth the Church has not only given its sanction to political wars but from time to time has waged wars of its own

—all of them holy wars, of course! But in the wake of a great carnage, nineteen hundred years after the angels first announced the coming of the Prince of Peace, the Church is again beginning to affirm the conviction of the early Christians. Surely it is significant to observe the revulsion so many Churches feel toward war.

There are many Christians who have not yet been convinced that war is contrary to the spirit of Jesus. There are even some in our Southern Presbyterian communion, noted as it is for its spiritual loyalty, who point an accusing finger at a conscientious objector and utter that all-inclusive term of condemnation: "Communist!"

We have mentioned only a few of the more practical aspects of the war problem. They are enough to testify against it in any court. However, there are other and more pressing matters that are involved in any proper discussion of this question. They have to do with the distinctly Christian principles that are at stake.

The first of these pertains to the false but popular understanding of the proper use of force. Formerly war was a great sport. When the bugles blew, recruits poured in to volunteer. Adventure and romance were in the atmosphere. But in these latter days war has become a rather dangerous pastime and men demand a real motive to persuade them to endure the torture of civilized conflict. They must have a moral to their sacrifice. Hence every war now has a principle at stake. Righteousness hangs in the balance. Nations on both sides are waging a fight to establish justice and vindicate their honor. But how can a righteous principle be proved by the use of force? How can one party be shown to have been morally right because the other party was slain in physical combat? Killing a man proves nothing about the victor's superior morality. It simply demonstrates the conqueror's greater cleverness and possibly a better cultivated degree of brutality. This is not only true regarding the destruction of one man: it is just as true when a million men are arrayed against each other on the borders of no man's land.

We often hear of an obligation devolving upon Christians to support a war that is just. But the Christian, even in this land of the free, is not given the privilege of deciding whether or not a war is justified. This country recognizes a few conscientious objectors, but they must be men who are known to belong to groups that are opposed to all war. However, the Christian who says he would fight in a just war has no recourse. He is not given the opportunity to let his conscience pass on the merits of a given conflict. The government tells him that the injustice of a certain war is none of his business: he must fight or go to jail. Thus those who support the war system must resign themselves to approving any war and allow Congress to be the dictator of their souls. Patriotism in this guise becomes religion and sweeps through an entire civilization with pagan fury.

In time of war private opinion is not only bad taste; it is treason! There is no room for Christian conscience. Congress has become god and the Christian is usually swept along by the philosophy of the streets which proclaims with bold paganism: "My country, right or wrong." We become obsessed by propagandists whose business it is to keep up the morale of the nation and under their leadership we come to be both the victims and the propagators of hysterical lies. The fatherland is always perfect in its idealism, the enemy always cruel and beastly. Can the Christ participate in such a program as this? It requires some stretch of the imagination to believe that He can.

There are two principles that form the basis of our Christian faith: namely, love and forgiveness. We shall close this discussion by reference to them and rest our case, so far as the Christian is concerned, with the absolute guidance these principles offer us in the New Testament. The genius of Christianity lies in the application of love and forgiveness to life. Christ loves and forgives us; we must be guided by the same motives in all our relations. This obligation is woven into the entire structure of the New Testament. "Thou shalt love the Lord with all thy heart . . . and thy neighbor as thyself." But who

is a neighbor? Jesus answered that question by pointing the Jews to the Samaritans, the most hated race with whom they came in contact.

"Love your enemies . . . pray for those that despitefully use you." We have not carried out this demand in our practical relations. We have not emphasized the necessity to do so from our pulpits. We have taught our people to glory in the bliss that lies beyond the grave but have been too silent regarding the heroism demanded in the present. However, we cannot deny that Jesus intended for His followers to take Him seriously in this matter.

For the Christian, then, love is the fulfilment of every obligation. There is no room in a life of love for hatred, for murder, for cruelty. Love is all. To practice this ideal requires the stuff that heroes are made of. We have almost forgotten that Christianity is the life of supreme heroism.

The personalities of men were the most important factors in our world to Jesus. All other subjects were of little importance to Him. Men tried to discuss other things with Him but somehow He always got the subject back to this main point. It was inevitable. He gave Himself to supply the abundant life for us. This abundance He described in the terms of love. The demand that His followers love all their fellows as He loved them was sealed by His own blood on Calvary. What fellowship can we have with Him unless we devote our lives to the realization of that ideal?

The Master calls for love. The bugles call for hate. The Master seeks to inspire confidence between man and man. The war propagandist instills fear and suspicion. The Master creates such gentleness of spirit as that of Saint Francis of Assissi who would not harm any living thing. The god of war teaches his follower to run a bayonet through a human brother and to find glory in the memory of how his victim's eyes bulged from the temples as his blood gushed forth. Consistency demands that two such contradictory forces cannot operate in the same life.

Forgiveness is really a by-product of love. The average

Christian probably realizes little of the extent to which Jesus expects him to forgive others. "An eye for an eye" is the law of the battlefield and the jungle; forgiveness is the law of the Christian gospel. Jesus warned His followers not to worship Him if they had anything against their brother. One of the disciples asked: "How oft shall my brother sin against me and I forgive him, until seven times?" Jesus answered: "I say not unto thee 'until seven times' but 'until seventy times seven' "—an infinite number of times!

We pray in the Lord's Prayer: "Forgive us as we forgive." Is it possible that we realize what we are asking? "To the same extent that"! Surely this is one of the most dangerous prayers human lips ever uttered. If we are to receive forgiveness in the same measure as we give it there should be more constant and severe searching of heart on our part than we do. Think of the Christian going out to meet his fellows with hand grenades, machine guns and gas bombs in the spirit of forgiveness! Imagine an army chaplain meeting with his men who are to go over the top the next day, men who believe they are to meet their God face to face before the sun sets again—imagine his making an impassioned plea for them to love their enemies and to seek forgiveness from a merciful Saviour in the same measure that they are forgiving their fellowmen! Do you think that plea would be an inspiration for soldiers to go out to rob little children of their fathers, wives of their husbands and mothers of their youthful sons?

The whole question of the evil of war rests ultimately on these two fundamental principles of love and forgiveness. Some may argue that war is necessary from a practical or human point of view, but surely no one will say that it partakes of the spirit of the Christ. It is simply a question, then, of whether or not one can be a Christian in the performance of acts that destroy the very things for which Christ stands. Jesus lived in an unregenerate world but He declared that the Kingdom of Heaven was at hand for those who would have it so. His love which should flow through us to others is not dependent upon any reactions that unChristian men may make to life's

problems. He suggested no exceptions that His followers could made to the demand for love and forgiveness to all men. Did not even the Pharisees love those that loved them? Jesus expects us to practice heroic ideals in life, looking to Him for guidance and example, in order that we may be distinctly different from other men. His demand for unqualified love and forgiveness is the criterion of all true heroism.

We read in one account that many returned and followed Him no more, for He taught them hard sayings. They lacked that moral quality, so evident in the character of all real heroes, which makes them willing to strive toward a great ideal. There were others, however, who followed Him in The Way and amazed the world. They were not men of unusual ability. Most of them were of mediocre calibre but they had a great conviction which lifted them out of the commonplace and set their feet on holy ground. We have as much capacity for greatness in the ordinary walks of life as they had. Do we have their courage to allow Jesus to direct the whole of life? Or will we simply gloss over the records of His words and say that His ideals are impractical in a world like ours? Will we assume the role of Christians but act as moral cowards?

"Thou shalt love thy neighbor as thyself."

"Love your enemies."

"Pray for those who despitefully use you."

"Ye are my friends if ye do whatsoever I command you."

A CHRISTIAN DOCTRINE OF PREPAREDNESS.

By the Rev. John McSween, D. D.,

President of Presbyterian College,
Clinton, South Carolina.

In presuming to speak on this subject, it is my earnest desire clearly to define the limitation of the subject. Let no one think for a moment that I stand before you to defend war or to debate the subject of pacifism vs. militarism. I hold neither

with the position of the pacifist who cries "Peace, peace! when there is no peace" nor with that of the militarist who cries "Wolf, wolf! when there is no wolf."

Let us, therefore, look first at the matters upon which we all here today, and all true followers of Christ everywhere, can agree. First, we all agree in denunciation of war as a permanent institution in the life of mankind or as an established instrument for the use of nations in settling international differences. We have wallowed now for twenty years in the backwash of a world war and have seen the whole race engulfed in its slime. War is an abrogation of one of God's fundamental laws of human relationships and the substitution of war's imperious demand, "Kill and destroy by every means, fair or foul." The roar of war, reaching its crescendo in the hymns of hate of one warring nation toward the other, drowns the still, small voice of the Prince of Peace in the consciences of mankind; and the command of the Prince of Darkness, "Thou shalt hate thy brother with all thy heart and mind and will," replaces that gentle word, "Thou shalt love thy neighbor as thyself." All the laws of God or man are flouted by a generation raised in the miasmic atmosphere of war; and the standards of honor, purity, righteousness and truth are sadly shaken to their foundations or are torn down altogether. Witness the shameless abrogation of honest debt on the part of men and nations in the recent past, the mad orgy of materialism, the beatification of lust and sexual excess and the rise of psychological theories which would break down the barrier between us and whatever our desires demand.

Second, we all believe that the principles of Christ constitute a platform upon which all nations and groups may come together in a brotherhood of mankind in which the rule will be righteousness, and the law, love. To this belief all of us as Christians are committed, and we who are ministers have solemnly dedicated our lives to the consummation of this hope. The Lord Jesus Christ came to this world to be its Saviour and Lord, not for one race or class or group. He lived and taught and died for all men, everywhere.

In the third place, I believe that we can all agree that there are certain relationships which have been established by God Himself in the creation of mankind and that there are certain inherent duties which devolve on us as Christians in sustaining these relationships. God has set men in families and bound us together in these groups by precious ties which call forth the best in us to protect and perpetuate. God has set men in different racial groups, each with its own destiny and special and particular responsibilities which must be shared by the particular race. The protection of the rights and liberties of the family or of the larger group which we call the nation involves certain duties the performance of which we are told is a test of our faith. "He that provideth not for his own hath denied the faith and is worse than an infidel."

From these matters upon which we all may meet on common ground I would draw certain conclusions which I do not attempt for a moment to lay upon the conscience of any brother but which represent the clear convictions of one who loves the Lord and is sincere in the desire to know and do His will in all things and who furthermore recognizes that will as the highest and most supreme authority for all of human life and relationships.

In the light of what we have said, we ask this question, "Can a Christian consistently hold to a belief in a sane, economical and efficient measure of military preparedness for the dread eventuality of war?" My own answer to this question is an unequivocal "Yes." I ask your indulgence as I state four reasons for this position.

1. I believe that adequate preparation for emergencies may prevent the emergency. I recall a pungent saying of our Lord: "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21).

2. Again, I hold that it is not inconsistent with Christian principle that righteous indignation should lead to a proper use of force. The traders who violated the sanctity of the sacred precincts of His Father's house felt in no uncertain way the

blazing wrath and the stinging cords of the gentlest man the world ever saw.

I hold it as one of the very basic principles of the religion of Christ that "we who are strong should bear the burdens of the weak," and that the oppression of the weak by the tyranny of unbridled strength may properly lead to the use of force by those who follow the Prince of Peace.

3. Again, I hold that loyalty to principles or persons may lead to the necessity of force in the protection of these principles or persons.

"It is not all of life to live, nor all of death to die."

I should feel that I dishonored the holy name of Christ I bear if I did not by every means within my power defend and protect those whom God has given me in the sacred relationships of the home. This sense of obligation arises out of the inherent privileges and responsibility of these relationships, and I cannot evade the fact that the nation of which I am a living part is but the larger projection of the family relationships. We are taught to believe that the Christian owes a duty to his state. We are to "render to Caesar the things that are Caesar's" as truly as we are to "render to God the things that are God's." The Apostle Paul, led of the Spirit in establishing principles to guide the infant Church, made very clear the fact that a Christian citizen has a responsibility toward his State which is even higher than merely the obligations of the human relationships. We all must be agreed that a Christian should bear his share of the obligations of citizenship as we enjoy the rights and privileges of that citizenship. Surely the defence and protection of the State may lead a Christian if necessary to use force as the only method of reasoning with certain unreasoning powers which might arise within or without to threaten her wellbeing.

4. Finally, I hold that great reforms in human relationships must follow a revival of religion when men are led first to the proper adjustment of their relationship to God before they may be expected to adjust their relationships to each other. This has been the path along which have come the great reforms of world history, and along this path must come the great reform

of the renunciation of war as a method of settling international differences. It is unnatural to expect the world to accept the Lordship of Christ, or to recognize His right to order human lives and relationships, before He is accepted as Saviour. We shall attain the goal of a warless world when we bring the nations to the Cross of Christ, and not when we gather heathen and atheistic and unregenerate so-called Christian nations about a Peace Table or into a Disarmament Conference.

Surely here we can all agree and, keeping before us the coming of the Kingdom and the era of peace on earth among men of good will, we will renew our zeal to proclaim the Saviourhood of Christ and the necessity of repentance and faith in Him that will lead all nations into that brotherhood of love and constructive effort to serve one another which will make impossible the longer life of the cruel and heartless monster who walks now among men under the name of War.

A FREE CHURCH IN A FREE STATE.

By the Rev. Dunbar H. Ogden, D. D.,
Pastor of the Napoleon Avenue Presbyterian Church, New Orleans, Louisiana.

To the thoughtful group gathered here I shall speak very informally on the subject, "A Free Church in a Free State: Its Meaning and Value in the Light of Recent Events." The word "free" as we here use it does not refer to the type of government in Church or in State but to the relationship of the Church to the State and of the State to the Church. We are hearing often in these days the word "totalitarian," total or complete control. Around it gather mighty forces in a life and death conflict.

At once our thoughts turn toward Germany, which at the present moment occupies the center of the stage in the age-abiding conflict between Church and State. Four centuries ago a text of Scripture spoken by German lips echoed throughout the

world and changed the course of human history, "The just shall live by faith." Today another text from the Bible is being spoken by German lips, a word that is even more far reaching in its effect upon life, "We must obey God rather than men."

One year ago, in the month of September (1933) The National Synod of the Evangelical Church in Germany met in Wittenberg (the Wittenberg of Martin Luther). At that time two thousand pastors addressed a communication to the Synod in which we find these words: "Church magistracy is (hereby) subordinated to human pressure to such an extent that the ministers of the Word are endangered to become servants of man and to deny the commandment, 'We ought to obey God rather than men' (Acts 5:29). We demand the National Synod now to grant the safeguard of the free preaching of the gospel and of its preachers. It cannot be endured that Church precedence should bow to worldly claim of man." The two thousand soon grew to more than six thousand protesting pastors who valiantly withstood the efforts of Reichbishop Mueller to exercise absolute authority over the German Evangelical Church. In the conflict the defiant pastors issued a proclamation which concludes with these words: "We must obey God rather than men." At the present moment, when Mueller seems to dominate the National Synod, many of the Protestant pastors are refusing to take an oath of "fidelity and obedience to Hitler" which they believe mixes things spiritual and temporal and makes it possible for Bishop Mueller to interpret every disobedience to his orders as disobedience to Germany's dictator.

During the past few months serious conflicts have developed between the Roman Catholic Church and the Nazi government. Prelates like Cardinal Faulhaber of Munich and humble priests are withstanding Hitler. By Catholic lips the same scripture is being quoted: "We must obey God rather than men."

A Glimpse at the Pages of History.

To understand what is happening in Germany it is necessary to turn the pages of history relative to the relationship between Church and State in that section of the world from which

European religious organizations have come. Also attention must be given to events that have recently transpired in Russia and in Italy.

When the various racial groups around the Mediterranean appear upon the page of history religion is a State function. It is the hour of the tribal deity.

Then we witness the discovery of the individual and the dawning of the idea of religion as separate from the State, even as interstate. The outstanding factors contributory to this development were: the Jewish captivity in Babylon, the conquests of Alexander the Great, the spread of the Mystery cults, the tenets of Stoicism, the teachings of Jesus Christ, the missionary work of the Apostle Paul.

During the first three centuries of Christian history the Church advanced rapidly apart from the State and often in direct conflict with it. Then came the union of Church and State at the time of the so-called conversion of Constantine.

Not long after this the stream of Christian history divided into two currents, flowing forth from two centers, Constantinople and Rome. In each division large claims were made for the authority of the Church.

In the Papacy we find ecclesiastical totalitarianism. When the Roman pontiff is crowned, even until this day, these words are used: "Receive the tiara, adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour, Jesus Christ." Against these extreme claims stiff resistance developed and by three great liberating movements (the Renaissance, the Reformation and the Revolution) this papal totalitarianism was destroyed. Immediately the counterclaims of State supremacy in things spiritual began to emerge under the title Erastianism. Scotch Presbyterians have played a notable part in resisting such claims. May I cite two incidents?

It was George Gillespie who in the Westminster Assembly withstood Selden and Lightfoot as they plead the cause of Erastianism. While Lightfoot presented his argument Gillespie sat with bowed head. When Lightfoot had finished, a fellow com-

missioner turned to Gillespie and said, "George, stand up for the crown rights of King Jesus." With resistless power the young Scot did so and won the day.

In 1843, led by Chalmers and Guthrie and Welch, four hundred and seventy ministers went forth from the Established Church to found the Free Church of Scotland. It is an arresting fact that in the recent reunion of the Churches in that land the principle of spiritual liberty for which the Free Church stood has been recognized as the common heritage of Scottish Presbyterianism.

Far different has been the development in the Eastern Church. Russian Christianity came from Constantinople and in it the union of Church and State has prevailed. The large claims of the Holy Synod, an absolute oligarchy, were never successfully challenged. Russia apparently felt none of the effects of the Renaissance, the Reformation or the Revolution, those three great liberating forces by which Papal Rome was challenged. Perhaps the modern mischief which now comes forth from Russia has been possible because there was no Reformation in that land.

Those who denounce Russian atheism should remember the Bloody Sunday, January 22, 1905, when Father George Gapon led fifteen thousand working men and women to the winter palace of the Czar to ask relief from their sufferings. Shot down like beasts, one thousand five hundred lay dead and wounded on the snow outside the palace. At once the Holy Synod disciplined the priest and issued a never-to-be-forgotten statement in which we find the declaration that Russia's greatness rests upon the two pillars, *autocracy* and *orthodoxy*. Need we wonder that the enemies of the Czar became the enemies of the Church, that atheism developed in the Russian heart?

In 1868 Dostoieffsky published "The Idiot." In it he writes: "It is so easy for a Russian to become an atheist, far more so than for any other nationality in the world. And not only does a Russian 'become an atheist' but he actually believes in atheism, just as though he had found a new faith, not per-

ceiving that he has pinned his faith to *nil.* Such is our anguish of thirst."

Out of this "anguish of thirst," largely under the leadership of Jews, burst forth the two revolutions in our own day; from it came the anti-religious Soviet absolutism, an attempt at complete Communism.

Dr. E. B. Green of Columbia University has some interesting things to say in the American Historical Review of January, 1931, relative to the attitude of the new Russian state to religion and to the Church. In Russia citizens are declared "free to profess any or no religion." That sounds well, but it is not all the story.

Karl Marx had taught that "the people cannot be really happy until it has been deprived of illusory happiness by the abolition of religion." Hence the Communistic government takes definite steps to hasten the true happiness of the people, to remove "the opiate of the people."

Religion and Communism are pronounced incompatible both theoretically and practically. The teaching of religious belief to young children and persons under age in state and private educational establishments and schools has been made a penal offense, the punishment being forced labor of not more than a year. All ministers of religion are disfranchised and officially stigmatized as belonging to the class of exploiters. A church may not own property or enjoy corporate privileges as a juridical person. A religious community is forbidden to give material aid to its members.

Into Germany this anti-religious Communism has been pressing and Hitler has met it with National Socialism or Nazi-ism.

Mussolini in Italy had withstood the inroads of the same Communism by means of Fascism, at the heart of which is the idea of a totalitarian State. Taking his cue from the Italian dictator, Hitler seeks to develop a totalitarian State, and in doing so he out-Herods Herod.

Europe today presents three aspects of the attitude of a totalitarian State toward religion and toward the Church. To-

talitarian Communism in Russia seeks to destroy all religion. Totalitarian Fascism in Italy reluctantly has made concession to the Church, perhaps because of the world position of the Pope. Totalitarian Nazi-ism in Germany seeks to dominate the Church.

Conflict in Germany.

In the realm of morals Nazi-ism has brought to pass an undergirding of the German nation. There has been a return of the people, especially the youth of the land, to serious and purposeful living. Hitler is not waging war on Christianity. He is the arch enemy of the Jew. Why then should there be any difficulty in the relationship between Church and State?

In Germany there are Free Churches, such as Methodist, Baptist, etc., with a membership of only a few hundred thousand. To them Hitler has addressed somewhat indefinite but friendly words.

Also in Germany there is the Roman Catholic Church with some twenty million members. Hitler has signed a Concordat with the Pope which at first was thought to be a victory for the Papacy. It were well to review some of its provisions.

Article I: "The German Reich guarantees the freedom of creed and of public worship to the Catholic religion. It acknowledges the right of the Catholic Church—within the limits of the law of the land—to administer its own affairs and to make laws and regulations binding upon its membership within the jurisdiction of the Church."

Article XIV. 1. "Catholic clergymen who hold an ecclesiastical office in Germany or exercise pastoral or educational functions must: a. be German citizens."

Article XVI. "Before the bishops take possession of their dioceses they are to take an oath of fealty either to the national representative in the states or the president of the Reich, respectively, according to the following formula: 'Before God and on the holy Gospels I swear and promise, as becomes a bishop, loyalty to the German Reich and to the State. I swear and promise to honor the constitutional government and to cause

the clergy of my diocese to honor it. In performance of my spiritual office and in my solicitude for the welfare and interest of the German State, I will try to avoid every detrimental act which might endanger it."

Article XXXII. "In consideration of the special situation existing in Germany and in view of the guaranty provided by this Concordat of legislation which will safeguard the rights and privileges of the Roman Catholic Church in the nation and its component states, the Holy See will prescribe regulations which will prohibit clergymen and members of conventual orders from membership in political parties and from working on their behalf."

Article XXXIII. "All matters appertaining to clerical persons or ecclesiastical affairs which have not been treated in the foregoing articles will be treated according to canonical law. Should differences of opinion arise regarding the interpretation or execution of any article of this Concordat, the Holy See and the German Reich will achieve a friendly solution in mutual agreement."

Recently serious conflict has developed relative to the extent to which silence must be observed by the Church in public affairs.

The Established Churches.

There are or were in Germany twenty-eight national Churches, Lutheran and Reformed, with a total membership of forty millions. Two causes of conflict between them and the State have developed. (1) Hitler seeks to unite and to dominate these churches. (2) He insists upon their dealing with the Jew in a way similar to that adopted by the Nazi civil authorities. Let us consider these questions in the reverse order.

The Jew.

According to Hitler there are 900,000 Jews in Germany, but the figures given by the World Almanac (1933) are 564,-

379. The term non-Aryan which has been applied to them is thus defined: "Non-Aryans are those who had either a Jewish parent or grand-parent. The exceptions are those who fought for Germany or an ally or who lost son or father by the war." It is against these non-Aryans that restrictive legislation has been directed.

In civil affairs Jewish exclusion applied to state officials and to social institutions which have the slightest relation to the State. The German Evangelical Church is a public corporation under the national law. At once the question arises: Does the law regarding non-Aryans apply to the Church? Reichbishop Mueller insists that it does, and led by him the Prussian Synod has taken this action: "He who is not of Aryan descent or who is married to a person not of Aryan descent may not be called as a clergyman or official of the general church government. Clergymen or officials of Aryan descent who marry persons of non-Aryan descent are to be discharged. The determination as to who is to be regarded as a person of non-Aryan descent is made according to the provisions of the law of the Reich." Later this was softened in reference to present pastors and laymen, but theological students of Jewish origin will not be admitted to the seminaries.

This is an issue of State interference direct and indirect with the spiritual values of the Church. Shall the State determine who is eligible to office in the Church or shall this matter be determined by the Church itself, apart from civil coercion?

Church Union.

Hitler seeks to unite and to dominate the twenty-eight national Churches. He is consolidating the old political units and he desires to do a similar thing with the Churches. To accomplish this he secured the erection of a Reichbishopric and the selection of army chaplain Ludwig Mueller to fill that post. Mueller, at first unable to dominate the National Synod, declared himself spiritual dictator in the Synod of Prussia. At

the present moment he is seeking to become absolute throughout the entire Church. The issue is clear cut: shall governmental domination of the Church by the State be the established order? There are two groups within the Church, "The German Christians" who support Mueller and "The New Reformation Movement" which resists and defies him. A division of the Protestant Church in Germany seems inevitable.

America.

When houses in your neighborhood are on fire it were well to watch for sparks on your own roof. This we must admit is not a thrilling procedure, but doubtless we shall agree that it is quite important. The remaining portion of this address may seem an anti-climax, for it has to do with sparks on our national roof rather than the conflagration in Europe.

We commit ourselves with a new devotion to the idea of a free Church in a free State and at the same time we ask the question: Has America solved the problem of the relationship between Church and State?

We cannot do so simply by repeating the formula, "Separation of Church and State." The difficulty lies in the fact that the integral unit of Church and State is one and the same, and as yet no psychologist has discovered a dual personality sufficiently stable to guarantee the absence of conflict in the two allegiances.

Religion is not easily destroyed, and so long as it exists we shall have some kind of Church organization, an organization, side by side with that of the State, which also has to do with life. As a matter of fact the constitution of the United States seeks neither to destroy religion nor to separate it from the life of its citizens. It were well to re-read the statements of the Constitution that bear on this issue.

Article 6, clause 3. "No religious test shall ever be required as a qualification to any office of public trust in the United States."

First amendment: "Congress shall make no law respecting

an establishment of religion or prohibiting the free exercise thereof."

The constitution does not contemplate the banishment of religion or the regulation of it by state control. It simply guarantees that the Church shall not dominate the State, and that there shall be freedom in the exercise of religion.

But we are finding problems which the framers of the constitution did not foresee. Some of these problems arise at points which in the recent European struggle have been pivotal. They are in the realm where the State controls interests that lie also in the domain of the Church, for instance, the training of youth and the rights of individual conscience.

Youth.

In each of the totalitarian states (Russia, Italy, Germany) the training of youth has become a supreme issue. The effort has been made by the State completely to secularize that training. Mueller has turned over the youth organization of the Evangelical Church to the Nazi youth group.

In the light of these developments we may well consider the secularization of the public schools of America. This secularization has been advancing steadily and hand in hand with it there has appeared an appalling lack of moral upbuilding in our system of public education.

A spark on our national roof burned for a little time in the form of the Oregon law of 1922, which made elementary education compulsory and, with a few carefully guarded exceptions, required such instruction to be given in state schools. The United States Supreme Court annulled the Oregon law. But a law like this reveals the possibility in our own land of a conflict over the training of youth. If we ever yield to the all too prevalent demand for completely secularized public schools and compulsory elementary education in state schools, we shall have delivered youth, bound hand and foot, to the State.

Conscience.

The question of the rights of individual conscience in the realm of citizenship has come before the United States Supreme Court twice since the World War. Each decision has denied such rights. In the Schwimmer case, some years ago, Justice Holmes gave a dissenting opinion in which he implies that under the decision rendered by the court, believers in the historic Quaker teaching about war would not be eligible for American citizenship. In recent years the celebrated Macintosh case aroused widespread interest. It may be illuminating to place side by side excerpts from the statement made by Dr. Macintosh of Yale Divinity School, excerpts from the dissenting opinion presented by Chief Justice Hughes with whom agreed Justices Holmes, Brandeis and Stone, also excerpts from the opinion itself which was reached in the United States Supreme Court by a majority vote of one.

Dr. Macintosh: "On this matter of bearing arms there are just three stands you can take. One is out-and-out pacifism. One is the stand I have taken, that I will bear arms if I believe it is for the welfare of mankind. The third is that you will bear arms in any war, the position Judge Burrows holds is necessary for citizenship. I believe the first two are the only possible ones for a Christian." Dr. Macintosh expressed his willingness to serve his country even during a war which his conscience did not approve in other ways than in bearing arms.

Dissenting opinion: "Much has been said of the paramount duty to the State, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the State exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the State, the latter is supreme within its sphere and submission or punishment follows. But in the forum of conscience, duty to a moral power higher than the State has been maintained. The reservation of that supreme obligation as a matter of principle

would unquestionably be made by many of our conscientious and law-abiding citizens."

The decision: "When he [Dr. Macintosh] speaks of putting his allegiance to the will of God above allegiance to the government, it is evident . . . that he means to make his own interpretation of the will of God the decisive test. . . . We are a nation with the duty to survive: a nation whose constitution contemplates war as well as peace: whose government must go forward upon the assumption, and safely can proceed upon no other, that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

A careful consideration of these documents is rewarding or, shall I say, alarming to those of us who believe in the rights of conscience. Are we to turn over to the State the decision as to "the will of God" in a question of such moral import as this? Are we to allow the State thus to be our conscience?

The question of personal participation in war is one that primarily confronts the individual, but it would seem clear that if any organization is to guide in matters of conscience it should be the Church rather than the State.

Thus in the realm of the training of youth and in that of conscientious objection to war, sparks have already fallen on our national roof. There is a present challenge to America patiently and carefully to move forward in an effort to adjust in a satisfactory way a problem that has not been solved. Certainly the way of solution should not be the "goose step" technique either in State or in Church.

Let us avoid a totalitarian Church. Let us also avoid a totalitarian State. Let us leave room for the application to civic affairs of the moral principles which are at the heart of religion. The formula: "a free Church in a free State" does not solve the problem, but it indicates a direction. The solution will be difficult, perhaps never absolute, but very precious life values depend upon our moving forward with freedom in the right direction.

THE CHURCH AND THE CHANGING SOCIAL ORDER.

By the Rev. John A. MacLean, D. D.,
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Richmond, Virginia.

One of the most moving passages in Lord Grey's autobiography, "Twenty-five Years," so we are told by Dr. Luccock in "Contemporary Literature and Religion," is that in which he describes the night of Aug. 3, 1914, on which Great Britain declared war on Germany. After the historic debate in the House of Commons had been concluded and the vote taken he went to the Foreign Office in Whitehall Street and spent the early morning hours there. As dawn broke over the city he looked out of the window and watched the street lights being extinguished one after another up the street. He turned to a friend with him and said, "The lamps are going out all over Europe; we shall not see them lit again in our life time." Lord Grey was speaking more truthfully than he could have then realized. For soon the lights were to be extinguished for the world's greatest empires, Russia, Germany, Austria-Hungary. Twenty millions of young men were shortly to go out into the darkness of terrible death. A worldwide depression was to settle down upon the whole world, and everywhere men still wander in the darkness. After twenty long, hard years we still grope through the fog and mists of doubt and fear, and it is surely time that we should turn for help and guidance to Him who came as the light of the world.

The Social Order.

That the social order is changing is a fact so obvious that it requires no comment. The changes have been made so rapidly and are so far reaching that we are still a little dizzy. The social order is sick, nigh unto death, and there are thoughtful persons who do not hesitate to predict that our civilization is about to crumble. All of us recognize the challenging poten-

tialities in the present situation, both for good and for evil, and realize that the future depends largely upon what is done today.

The Function of the Church.

In endeavoring to state the proper relationship of our church to the social order, I quote from the report of the Committee on Social and Moral Welfare, adopted by the Synod of Virginia, September, 1933, as follows: "We are not unmindful of the historic position of our beloved denomination in such matters, and share with our church courts the conviction that the nature and function of the Church are primarily spiritual and that our first duty is to preach the gospel of individual salvation, that lost men, through the teachings of Jesus Christ, His life and atoning death may be eternally saved. We stand for the separation of Church and State and are in no wise disposed to try to alter the position of our branch of the Church in that respect. Not only so, but we also believe that the right and most effective way for the Church to improve the social order is through the preaching of the gospel, that the hearts of sinful men may be changed and true Christian character developed, rather than by any direct effort to transform the environment in which they live. However, in addition to the foregoing principles we recognize the obligation of the Church to take cognizance of existing moral and social problems, to study and endeavor to understand their causes, effects and cure and to interpret and apply the teachings of the Bible and the principles of Christianity to the solution of these problems and to the amelioration of distressing conditions. In doing this we believe that the perplexed people of our day have a right to look to the Church for leadership and guidance. If not to the Church, then where can they go for help?"

Biblical Authority.

Both in the Old Testament and in the New Testament we have many indications and proofs that God has been and is concerned with the social welfare of the race. Undoubtedly, the

souls of the Israelites might have been saved while they remained enslaved by the Egyptians, but a heavenly Father in His good providence led them out of Egypt, through the wilderness and into the Promised Land of freedom and plenty. Students of Isaiah, Jeremiah, Amos and Micah do not need to be reminded that these prophets of God dealt specifically and vigorously with the social and moral evils of their day and from burning hearts poured forth their denunciations and their appeals. Had these preachers lived in the twentieth century they could hardly have escaped being branded as dangerous—and, most assuredly, they would have been dangerous to all injustice and unrighteousness.

Teachings of Jesus.

It is in the words of the Master Himself that we find the strongest emphasis given to these matters. In the 4th chapter of Luke He announces His preaching platform: "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In the parable of the Good Samaritan there is nothing about individual salvation of one's immortal soul, but a lot about kindness and mercy and pity for those who have fallen victims to the cruelties of life. Nor would it be easy to read out of the Lord's Prayer its plain implications in regard to social relationships, duties and privileges: "Thy Kingdom come"; "Thy will be done on earth, as it is in heaven"; "Give *us* this day *our* daily bread."

In our Lord's description of the Last Judgment, in the 25th chapter of Matthew, the test of salvation is not, "What do you believe about the virgin birth?" nor, "What view of inspiration do you hold?" nor, "To which theory of the atonement do you subscribe?" (important as these questions may be and are) but, "Did you feed the hungry?" How about the

strangers and the imprisoned? What did you do for those who were cold and naked?

The Character of God.

Indeed, the idea that the Gospels would provide a plan for the establishment of a just society would seem to be implicit in the character and nature of the God and Father of Jesus Christ. Surely a heavenly Father would be concerned not only with the salvation of the souls of men and a blessed state into which they are to enter at some time in the distant future, but, knowing the sensitive nature of His children and their capacity for suffering, He would also seek to guide them in the establishment of right relations and the making of a happy environment here upon earth. It cannot be in keeping with His nature or in harmony with His wishes that we should spend much of our time slaughtering each other, fighting like cats and dogs, inflicting upon other men indescribable and unbearable injuries; or that some of His children should roll in wealth, thus stifling the development of all spiritual life, while others starve and are driven to suicide, some broken with the burden of too much work, while others eat out their hearts in enforced idleness, languishing for something to do and the proper employment of their talents. No earthly father could ever be suspected of being so unfeeling or of making such a plan for his children. How could we think it of God? "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Other Reasons.

Besides Scriptural injunctions, there are reasons of expediency and humanitarian considerations which should prompt us to seek to establish the Kingdom of God upon earth. Un-Christian business methods produce economic chaos and economic chaos seriously affects the work of the Church. It has been said that unless the Church can Christianize society, so-

ciety will destroy the Church. The real spiritual Church of Christ can never be destroyed, but the organization through which we work is tremendously influenced by its environment, as evidenced by the "wholesale wreckage" not only of foreign missions but of other church undertakings.

Former Emphasis on Individual Salvation.

Throughout much of its long history the Church has placed chief emphasis upon individual salvatioin in the hereafter, and has given relatively little consideration to the Christianizing of society. Thus our people have naturally come to think of our faith as something to save the individual's soul from future punishment, and our theology expresses itself in our hymns, which are strikingly individualistic.

"Jesus, Lover of *my* soul, let *me* to Thy bosom fly";

"Rock of Ages, cleft for *me,* let *me* hide *myself* in Thee";

"Abide with *me,* fast falls the eventide";

"Just as *I* am, without one plea."

These and many others of the same type are great, noble, moving, Biblical hymns, but you will find it hard to discover in our hymn-books more than one or two good hymns which have any social message. In Pilgrim's Progress, the classic prose story of the spiritual experience of the Protestant Christian, "Pilgrim" is tremendously concerned about his own individual salvation, desperately seeking to make his way from the City of Destruction to the Celestial City, with but little if any concern for the sufferings of those he met along the way of his pilgrimage.

As a Result

Of this intensely individualistic conception of Christianity, *we are far more Christian as individuals than we are as groups.* If two Christian men have a serious misunderstanding they do not feel that they must immediately get guns, knives and bayonets and proceed to slaughter each other. But it is a different story when Germany and France disagree. Or, let Japan

"insult" America, and our national patriotism may demand that we kill a million men, women and children to avenge our honor.

As individuals we Christians are usually kind to persons of other nationalities, but think what has happened when the white people, as a race, have come into contact with other races! When the white race met the red race we forcibly took their land away from them and exterminated large numbers. When the white race came into contact with the black race we enslaved them. When the white race came into contact with the yellow and red races we subjugated and exploited them; witness Egypt, India, Malaysia, China!

As we have sought to Christianize our individual relations, (and have partly succeeded) so we have got to Christianize our international relations, interracial relations, our politics, our interdenominational relations, our economics, and, most assuredly, our churches!

Back to Primitive Christianity.

Originally the Christian program was comprehensive and included social reformation as well as individual salvation. The Church was assured that "The kingdoms of this world were to become the kingdom of our Lord and His Christ"; Christ's followers prayed "Thy will be done on earth as it is in heaven," and actually sought to establish His kingdom upon earth. As years passed, and one generation succeeded another, many unconverted pagans were baptized and united with the Christian Church, often prompted by motives of political expediency, and organized Christianity was partly paganized. The most notorious instance was when Constantine ordered a whole nation to be baptized and become "Christian," upon pain of their lives, and hundreds and thousands of pagans joined the Church in a short time. When the barbaric tribes of Germany were attracted to Christianity, they consented to be baptized only upon condition that their right arms were not to go beneath the water, so that they might continue to wage fierce warfare. As a river

originating in the pure water of some mountain spring takes on the colors of the various soils through which it flows on its long meandering journey to the sea, so organized Christianity, coming down to us through twenty centuries, has absorbed many non-Christian elements of which it must be purified as once more we seek to get back to its founder, Jesus Christ, who came to save individual men from their sins and also to preach and to establish the Kingdom of God.

What Can the Church Do?

In our own denomination it would seem that it will be difficult for the Church to do very much at present in carrying out the ideas above suggested because of what may be prejudice on the part of some but also because of the existence of a sincere conviction among many that the "social gospel" is dangerous and that our sole responsibility is to save individuals; or that the proper and only way to improve our environment is to convert individuals. First of all there will have to be a work of education, seeking to show Christian people that the work of evangelism will not be retarded but rather aided and strengthened by a social program, the two ideals being not antagonistic or exclusive but complementary and interdependent. Meantime the Church can preach the *whole* gospel, with due emphasis and with all its implications. We can prepare and use programs on applied Christianity in our meetings for Young People, Auxiliaries, Men of the Church and other groups. We can endeavor to point out unChristian practices in the present social order which should be abandoned or changed. We can endeavor to formulate Christian ideals and goals for various groups—nations, races, classes. "What Would A Christian World Be Like?" was the theme of a most suggestive and stimulating address by Rev. Dwight Chalmers, of Charlottesville, Va., recently delivered at Massanetta. Above all things we must seek to exemplify in our own lives the truths we proclaim for others.

A Tremendous Undertaking.

It will be far from easy to proceed with this effort to enlarge our conception of Christianity and to participate in the building of a more Christian world. With something of the compassion which moved our Lord to tears as He looked out over the multitudes, we, too,—conscious of our disappointed and disillusioned young people with no work to do; of multitudes of under-privileged men, women and children; of the unbelievably high crime rate of our own Southland, with all the suffering it entails; of the crucifixion of a recent generation of youth and the grave dangers inherent in the present world situation for the coming generation; of sin and shame and hatred and injustice—must recapture the passion which stirred the hearts of the first disciples, that moved our missionaries to go out to foreign lands and our great evangelists to proclaim the power of the gospel of Christ for salvation, as we join in this difficult but inspiring undertaking to build a more Christian world for those who come after us. It was with something of this burning conviction that William Blake wrote his famous lines;

"Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear, O clouds unfold,
Bring me my chariot of fire.

I will not cease from mental fight,
Nor shall my sword rest in my hand,
Till we have built Jerusalem
In England's green and happy land."

Nor should we be too discouraged in the undertaking. For there are many encouraging signs, and perhaps it is the part of faith to believe that the sufferings we have endured, the revolutionary changes in which we have participated, the trying experiences to which we have been subjected are but birth-

pangs of a new world. It is said that a group of tourists travelling through the Pyrenees left behind their hotel and civilized comforts and with a guide went far out into the wildest section of the mountains to spend the night, that they might observe the sunrise and see nature at its grandest and wildest. In the early hours of the morning these travellers, awakened by the clash of thunder and the sharp flash of lightning, were overcome with awe by the lurid colors of the overcast sky, added to the roar of a mountain cataract as the waters plunged far down into the gorge below and the echoes of the storm as they reverberated through the rugged peaks and towering ranges. Noticing their expression of awe and fear, the guide said to them, "My friends, don't be frightened—this is the way dawn comes up in the Pyrenees." For a long time Christian people have been praying "Thy kingdom come." Here and there pioneer souls have sought to lead the Church into a larger conception of a Christian program. All over the world there are signs of dissatisfaction with the existing order. Maybe this would be the way God would have to answer our prayers. Perhaps these strange conditions in which we live are birth-pangs. Perhaps—let us pray God it may be true—maybe, after all, "This is the way dawn comes up in the Pyrenees!"

LOOKING AHEAD.

By courtesy of the Presbyterian Ministers' Forum, copies of this special number of the REVIEW go to many who are not as yet subscribers.

By way of information it may be said that in addition to half a dozen well-selected articles we regularly include a selected list of new books available through the extension service of the Union Seminary Library and about twenty-five pages of reviews. The April number will be challenging, the leading article (of twenty-five pages) being contributed by Dr. James A. Kelso, President of Western Theological Seminary,

Pittsburgh, on "Trends in American Education and Their Significance for the Ministry." This is not a survey of the widely-quoted book on "The Education of American Ministers," recently issued in four volumes by the Institute of Social and Religious Research, but a thoroughgoing treatment of "an important aspect of a problem which emerges only incidentally in the actual discussion here and there." This one article, not to speak of others, will make the April number outstanding. The July number will be devoted to the Barth movement, certainly one of the significant movements of the present day, and Dr. Holmes Rolston, whose book, "A Conservative Looks to Barth and Brunner," issued in 1933, has had such a wide and appreciative reading, will be the special editor. This number will contain a sermon by Dr. Barth, an essay by Dr. Brunner, "The Barthian Theology in Great Britain," by Dr. John McConnachie; "Karl Barth on the American Scene," by Dr. Elmer G. Homrighausen; "The Bearing of the Barthian Contention on the Present Position of Science," by Dr. Harris E. Kirk; "Dialectic Theology in the English-speaking World," by Pastor H. Jochums, of Delling, Germany, and a descriptive bibliography of all the books on the Barthian movement available in English. This will be a notable number. We invite those who are not subscribers to enter the goodly fellowship and share the feast of good things we are providing for our readers. And our efficient business manager converts the task of subscribing into a pleasure.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

How to Understand Your Bible Better. *By Harriet-Louise H. Patterson.* W. A. Wilde Company, Boston. 128 pages. $1.00. Just a little book that can be read in a couple hours but crammed full of good things. Its design is to create an interest in and a greater appreciation of the literary merits and the historical unfolding of the Bible that will result in loving it for its spiritual inspiration. It has the merit of being an interesting, attractive and suggestive introduction to the Bible that people will read. Its brevity is one of its merits as a book for the average young person who wants to get at the heart of things quickly. The pastor will find this a good book to possess and to loan. J. C. S.

The Story of Jesus—A Book for Young People. *By Basil Mathews.* Harper and Brothers, New York. 223 pages. $1.50. This just misses being a really great book. The mechanics are all here: the author has the geography, history and customs of the country at his finger tips, he takes sayings of Jesus and re-creates incidents which may have suggested them, he often shows his familiarity with the Greek behind our

translations. But the story never quite comes to life. The materials are here in abundance but they never really become a story. The dialect shifts from modern colloquial English to Elizabethan English and back again. The journeys sound like modern guide-books, mentioning all sorts of interesting things along the route but seldom giving us the things which must really have been in Jesus' heart as he journeyed. The interview with Nicodemus is broken off with "so the talk went on," while the author hurries off to begin something else which he does not finish. In fairness, some of these abbreviations may be due to the fact that he is writing for "young people"; but he has omitted too many things that are important to make room for too many things that are trivial. This book will be most suggestive to students of the Gospels, but I question its interest or value for young people.

D. R. B.

THE SYNOPTIC GOSPELS. *By James Hardy Ropes.* Harvard University Press, Cambridge, Mass. 118 pages. $1.50. A beautifully bound little volume, beautifully printed on beautiful paper, and the discussions within are handled in as workmanlike a fashion as was the printing. Addressing himself primarily to the question as to the purpose each writer had in writing, he says Mark wrote to explain why Jesus, though the Messiah, had to die. Matthew wrote to provide a handbook of information giving by topics all that was known of the work and teachings of Jesus. Luke alone wrote as a biographer seeking to present a narrative account of what transpired. Mark and Matthew both showed great skill as editors coordinating everything in their narratives to the achievement of their central aims. Matthew occasionally softens harsh sayings of Mark or elucidates Markan difficulties but is in general quite faithful to the spirit of his sources. Luke tells a better story than the other two and has more interest in the people of the narratives but lacked their clear realization of the issues at stake or of the thought content of Jesus' messages. In his brief treatment of origins he suggests there was a period when "brief and informal written memoranda" now somewhat recoverable by students of the "history of form" preserved the memories of Jesus. Mark was written in Aramaic. The case for "Q" is "unproven,"—Luke may merely have written with both Mark and Matthew before him. I do not personally hold all the views advanced but I can gladly recommend the book to all who are interested in critical study of the Gospels.

D. R. B.

THE LIFE PORTRAYED IN THE SERMON ON THE MOUNT. *By R. H. Miller.* W. A. Wilde Co., Boston. 215 pages. $1.50. A most stimulating and sensible study of the Sermon on the Mount. I reviewed

Stanley Jones' "Christ of the Mount" when it appeared and have examined other works on this passage but have no hesitation in recommending this as the best study I have seen. I expect to preach many times from the suggestions found in this book. D. R. B.

THE ETHICAL TEACHING OF PAUL. *By Mary Edith Andrews, Assistant Professor of Religion in Goucher College.* University of North Carolina Press. 175 pages, with bibliography and index. $2.00. A scholarly, painstaking, yet cold and unsympathetic treatment of Paul's ethics in the light of his personality as the author understands it, written in the spirit and with the methods of Professor S. J. Case of Chicago. The approach to the problem is surely sound: treating Paul's ethical teachings not as a systematic body of doctrine but as the outgrowth of his personality and experience. The attempt first of all is to find what Paul was and in what situations he found himself, and to interpret his writings in this light. Praiseworthy are the author's refutations of views of Paul often held: that he was primarily an intellectualist, that he was an only slightly modified Jew, that he was a Stoic. Debatable is the relegation of *Romans* to a minor place for the picture of Paul's real mind, on the ground that here Paul was writing as it were "for publication," putting his best foot foremost. Disappointing is the total impression of Paul as a not too well-balanced first century propagandist, his basis of conduct "intellectually indefensible at times," of slight vitality or authority for our own times. Religion is experience whenever it is vital; thus objectivity and detachment, so valuable for the scientist, are inadequate for the interpretation of great religious personalities unless complemented by a sharing of the experience which made them what they became.

K. J. F.

HISTORICAL THEOLOGY.

MAKERS OF CHRISTIANITY FROM JESUS TO CHARLEMAGNE. *By Shirley Jackson Case.* Henry Holt and Co., New York. 256 pages. $2.00. Eight hundred years of Church history pass before us in this book in the most entrancing way,—as seen through the lives of the men who reflect that history and at the same time helped to create it. There are thirty or more major figures in all, from Jesus to Charlemagne, and a number of lesser men who march through its pages. Naturally the chapters are somewhat sketchy, but they hold the interest and illumine each phase of the Church's development. Shirley Jackson Case, who is Professor of Church History at the University of Chicago, is a liberal scholar of the most advanced school; naturally there are some things in this volume to which a conservative takes exception

(for example the influence of the mystery religions on Paul's gospel), but there is surprisingly little to which one can object. The author seeks to be fair, and is fair even to Augustine, which is no mean feat for one who does not sympathize with the Augustinian theology. Dr. Case has written his book so that it might interest and be understood by laymen as well as by the more professional student. It is an excellent book with which to learn, review or teach the history of the early Church. E. T. T.

THE REFORMATION IN ENGLAND: THE ENGLISH SCHISM—HENRY VIII 1509-1547. *By G. Constant.* Sheed and Ward, New York. 531 pages. $4.00. The author of this book is a Frenchman and a Roman Catholic, formerly a member of the French Historical Institute in Rome, now a Professor at the Institute Catholique, Paris. He has written here an excellent as well as an authoritative history of what he terms truly the English Schism (not a Protestant movement such as was taking place on the Continent) under Henry VIII. Naturally the author betrays his Catholic sympathies and there is at times a slight bias, as when he suggests that the perecution of the Protestants by Gardiner and Bonner might be justified because they "simply applied the laws which then existed . . . and were at times (sic) even merciful. . . ." But Professor Constant is primarily a historian. He writes with all the clarity of a French scholar at his best, seems to have read everything, documents every important statement, takes us into the English scene so intimately that he illumines not only one segment of English history but human nature generally, whether in Germany, Russia or America.

Professor Constant holds rightly that the divorce of Henry VIII was the occasion but not the cause of the English schism,—"by converting into enmity a former friendship it alienated from Rome the only power capable of keeping together the forces that were working against the Church and tending to rend it asunder." He points out that it was the incurable jealousy between Francis, King of France, and Charles, Emperor of Germany, (both Catholics), that hindered the Pope from crushing the Schism by force. He admits that the monasteries in England needed to be reformed but shows that it was greed that prompted their suppression rather than zeal for morals or doctrine. Cranmer and Cromwell, the leaders of the true Protestant party, are not pictured in any noble guise, but Cromwell was unprincipled and Cranmer's character was none of the strongest. The author shows that there was no real advance toward Protestant doctrine in Henry's reign. In all these points and in others the value of the book lies not in its novelties but in its thoroughness and in its complete documentation. E. T. T.

THE STORY OF AMERICAN DISSENT. *By John M. Mecklin.* Harcourt, Brace and Company, New York. 381 pages. $3.50. This volume concerns itself with the rise of dissent (especially the Quakers, the Baptists, the Presbyterians) in Virginia and Massachusetts, the two powerful colonies which maintained intolerant religious establishments, and with the long struggle for religious liberty which it entailed. The book is thoroughly readable, stimulating and suggestive, rich in information, juicy in comment. Students of American Church history will enjoy its pages.

Mr. Mecklin in opposition to the thesis recently propounded by Thomas Cumont Hall holds that American dissent was determined primarily by American conditions and not by the English cultural background.

He has scant sympathy with the New England Puritans. "Paradox lies at the heart of New England culture, for it has produced the thrifty, calculating and shrewdly realistic Yankee as well as the impossible medieval theologian and the heaven-storming reformer with his spiritual abandon and his moral ruthlessness. The Yankee shot or enslaved the Indians while Mather enthused over God's wisdom in founding the theocracy in the wilderness to rescue the savages from the devil; the Yankee, pursuing a charmingly realistic policy that would have aroused the admiration of Machiavelli, banished or beat or hanged Baptists and Quakers while election sermons thundered of the liberties of the colonists endangered by England; the Yankee insisted that dissenters pay the taxes to support the establishment or go to jail, while an armed mob threw tea overboard in the Boston harbor in protest against English taxation; Baptists were imprisoned for conscience's sake by indefatigable Yankee tax-collectors while the Massachuetts leaders, John and Samuel Adams, joined in the famous declaration of the inalienable rights of the Americans to be free. . . ."

The rise of the Presbyterians and Baptists in Virginia with an account of their successful struggle for religious liberty is treated more briefly than that of New England dissent,—as would be expected, for the story is more simple, but it is a clear and helpful account.

From the first page to the last Mr. Mecklin shows that he is greatly concerned with the metamorphosis or degeneration of the dissenting tradition. "It is part of the irony of history that the intolerant and persecuting established Church should in the end become liberal in its theology, while the liberty loving dissenting sect after the attainment of freedom often becomes the stronghold of obscuratism and intolerance. The great Baptist Church in large sections of this country where it practically dominates the religious life of the masses is utterly oblivious of its noble traditions of liberty formulated by Baptist heroes of the past." "The Presbyterian Church is still the

most illiberal of all the great dissenting-revivalistic denominations." "The dissenting-revivalistic Churches, thanks to their earlier sectarian background, have no place for spiritual tolerance. . . . Reason with its powers of criticism and science with its regard for the facts are subordinated to the predetermined logical scheme of a pattern of piety, an emotional attitude. If the findings of science threaten this piety, they are damned; if innocent modern amusements compete with this piety, they are banned; if vast systems of secularized education are indifferent to or undermine this traditional piety, they are viewed with suspicion and referred to in the pulpits as 'godless'; theological watchdogs sniff the air of the classrooms of the theological seminaries and at the first scent of doctrines inimical to this piety the cry is set up and the pack give chase, often resulting in a spectacular theological auto-da-fe. . . ."

Not all of Mr. Mecklin's book is pleasant reading, not all of his judgments win assent, some will arouse resentment, but in his harshest judgments there is food for thought. This is not milk for babies but real meat on which to chew and cogitate. E. T. T.

INTOLERANCE. *By Winfred Ernest Garrison.* The Round Table Press, New York. 270 pages. $2.50. The main purpose of this book, says Dr. Garrison, is to induce people to consider critically their own attitudes. It is not necessarily bad to be intolerant but it is always bad to be stupidly intolerant, to be partisanly or bitterly or traditionally intolerant, to let real motives masquerade in the guise of fictitious ones.

To give us the necessary judgment, the author lays bare the grounds of tolerance and of intolerance as they are rooted in human nature, analyzes the various techniques by which intolerance manifests itself and then devotes the most of his book to the changing forms which intolerance has taken at different periods and in different places, so that we have in effect an outline history of the progress of personal liberty, especially in the fields of religion and of race relations.

The book is written with great clarity, and in a popular style that will stimulate and interest the average reader, as well as the student of history, from the first page to the last. It is a book which ough to be read widely, for it lays bare the roots of intolerance in ourselves, as well as in others. It is written frankly, criticising where criticism is due, and yet fairly and without malice, primarily that we may understand.

The author recognizes that some intolerance is justified. "So long as there are differences of judgment about the social order, and so long as there is in the world enough moral energy to save it or to make it worth saving, there will be the kind of intolerance which will not

permit cherished institutions to be attacked without making a strong defense and will not let entrenched wrongs remain without a struggle to right them."

On the other hand, "men must learn to put self interest and class interest in their proper place, which is an honorable but subordinate one—and to call them by their right names. The root of much of the bitterness that has marred the history of mankind and that has constituted the history of intolerance has been eagerness for economic advantage, or for power or prestige, masquerading as loyalty to lofty ideals or to the nation or to the will of God.

"Exorcise fear and hatred, cease to judge men by classes, recognize self interest and group interest for what they are and keep them in their right place, respect those human rights which have been proved by the long discipline of history to be inseparable from peace, prosperity and progress, and all that will be left of intolerance will be an intelligent zeal for the triumph of truth and a reasonable devotion to the welfare of humanity."

Read this book yourself, and then recommend it—tactfully—to all of your intolerant friends. E. T. T.

MEMORIES OF FOUR-SCORE YEARS. *By Samuel Hall Chester, D. D.* Presbyterian Committee of Publication, Richmond, Va. 235 pages. $2.00. When I became a Volunteer fifteen years ago, I was assured by young missionary friends that it would be useless to confer with Dr. Chester, for he had even then quite lost the young man's viewpoint. I was accordingly a bit surprised to find him this summer hobnobbing with a group of "young insurgents" at a Conference on Social and Moral Problems and still more surprised to have him ask me, as a young man, to review his book, saying that he did not care whether "those old fellows" liked it or not.

Upon the arrival of the volume I discovered that he had in youth been an intimate friend of General Lee and his family and that in recent years he could command the services of Dr. Speer, who has always been my ideal, as master of ceremonies at a birthday celebration, so I felt that his memoirs might at least be readable. Actually I found them captivating: partly because of the entirely disarming candor with which he treated everything discussed, from love affairs to administrative squabbles, partly because of the real gift he shows in seeing and recording the interesting things encountered in his numerous goings-to-and-fro-upon-the-earth, but mostly for his habit of spicing his book with very definite expressions of opinion on any and all subjects treated. They include negro religion, Green Pastures, the in-

defensibility of slavery and war (Civil and World), propaganda, the Versailles treaty, the proper methods of studying languages, holding revivals, fighting saloons, etc. He decries theological debate, pulpit "hollerin," elocution lessons for preachers; he is lenient toward dancing, Voltaire, and the burning of Servetus; he favors women's rights in the Church, thinks some women make splendid preachers, some Jews will go to heaven. He enthusiastically favors government ownership of utilities, organic church union bounded only by national lines, etc. In all this I do not even mention his elaborate treatments of missionary problems at home and abroad.

Whether or not I can speak for other young men, I find myself, surprisingly, in hearty accord with every opinion that I remember Dr. Chester to have expressed—altho certain sad experiences with my "elders and betters" have led me to be quite wary of expressing myself as boldly as he does. I should add that Dr. Chester always gives in some detail the experiences which brought him to hold the opinion which he offers. To many of us who hold certain general positions without always knowing exactly why, Dr. Chester's volume should be most stimulating.

In conclusion I should like to record my gratitude to Dr. Chester for including certain passages which have given my wife real comfort. Says she, "He must have loved almost as many girls as you did!" D. R. B.

THE IDEALS OF EAST AND WEST. *By Kenneth Saunders.* The Macmillan Company, New York. 246 pages. $2.50. This book seeks to set forth in concise, suggestive form the ethical teachings of the Indian, the Chinese, the Japanese, the Greek, the Hebrew and the Christian. The author believes that if the East and the West are to enter into real partnership the great teachers of each must be understood. "These are great and creative teachers of ethics," he says, "whom all must know. They belong to us all: and East and West must cease from provincialism in a world now made one." The chapters on each of the great ethical systems are followed by an anthology of prose and verse in which the founders and great exponents of these systems are allowed to speak for themselves. The book is informing, suggestive and pleasant to read but will also be found provocative to one who has not succumbed to the current syncretistic tendency and who finds in Jesus more than a great teacher of ethics. D. W. R.

SYSTEMATIC THEOLOGY.

RELIGION AND THEISM. *By Clement C. J. Webb.* Charles Scribner's Sons, New York. 157 pages. $1.50. *"Une religion sans Dieu! Mon Dieu, quelle religion!"* So, wittily, says our author, did one of the disappointed advocates of Comte's Religion of Humanity characterize the way the French public of fifty years ago reacted to that system which proposed to substitute Humanity for God. And even yet, to the lay mind, the notion of a religion without God may seem paradoxical in the extreme, not to say an absolute contradiction in terms. But we are being rendered more and more familiar in recent years with the contention that many of the benefits which attach themselves to what is commonly called the religious attitude may be secured without committing ourselves to belief in a personal Being called God. Serious efforts are being made in more than one quarter and from more than one point of view to separate the notion of religion from the idea of God. It is with these efforts that the distinguished Oxford professor deals in this brief series of lectures. Those who make these attempts, he says, may be discriminated into two classes. On the one hand the objection to Theism is its inconsistency with the view of the world suggested by the natural sciences, with its immensities of space and time and its seeming indifference to man and his ideals. On the other side is the objection drawn from the moral greatness and automony of man, who would be less moral, it is contended, if he had God over him. "That anything whatsoever in heaven or earth, even though it be God Himself, should take precedence of man, would be ethically perverse"—so writes Nicolai Hartmann of Berlin. Julian Huxley is selected as representative of the former point of view, while Walter Lippman and Hartmann represent the latter—though our author dismisses Lippman summarily and with scant consideration. Follows a chapter (not included in the original lectures at Liverpool University) on Psychological Accounts of the Origin of the Belief in God, in which the position assumed by writers like Leuba, Jung and Freud is subjected to a searching critical examination; and the series concludes with a chapter in which the writer seeks constructively to state the case for Theism as over against the several views that he has been considering throughout the lectures. It were hardly necessary to say that he does so with vigor and finality. Those who have followed Dr. Webb as a writer know that he is never easy to read but that he is always worth reading. This little book is eminently worth reading.

LeR. G.

THAT STRANGE MAN UPON HIS CROSS. *By Richard Roberts.* The Abingdon Press, New York. 139 pages. $1.25. I wish that I might place a copy of this splendid book into the hands of every one of my friends. It is much the finest thing on the life or on the death of Christ that I have been privileged to read. The author is probably a liberal in his theology, though he avoids all subjects of theological debate so completely that I do not see how the staunchest conservative could find anything objectionable in his story. On the other hand, while his introduction shows his familiarity with almost every branch of Biblical criticism, his subsequent treatment of his materials shows that he is exceedingly wary about accepting it. For instance, he handles places, dates and historical sequences with much more assurance than would seem possible to anyone versed in the problems of Synoptic criticism. Perhaps this is true because it is really psychological rather than historical sequences which he is discussing. Jesus being what He was, and His times being what they were, everything that happened was psychologically inevitable, and these happenings, centering of course in the cross, being what they were, the subsequent reconciliation between God and man was not only psychologically possible but psychologically inevitable both to God and to man. But I fear that my abstractions will spoil the desire for a book which is concrete, tangible, and understandable to an extent that I scarcely believed possible, and which is, in addition, crowded with observations which are both new and important. By all means, get this book. D. R. B.

A CHRISTIAN MANIFESTO. *By Edwin Lewis.* The Abingdon Press, New York. 245 pages. $2.00. This book will undoubtedly be estimated as one of the most significant books to appear in the field of theology this year. As a piece of writing it is a masterpiece. The style is full of passion and challenge, the thought is logical and the expression of it is lucid and popular.

The significance of the book cannot be found, however, in its perfection as a piece of literary art. Dr. Lewis has something to say, something that he must say, and the real importance of the book lies in its message. First of all, Dr. Lewis in this book throws in his lot with that rapidly increasing group of scholars that are turning away from liberal Christianity as something that is utterly inadequate to the needs of today. In the second place, he goes farther than this and declares that much which passes for Christianity today has nothing in common with historic Christianity. We would have expected this from Brunner. But such an admission from the Professor of Systematic Theology at Drew Theological Seminary is, to put it mildly, quite remarkable.

But the book is in no sense a negative book. It is a great affirma-

tion of the Christian faith. From this point of view, it is most interesting as it suggests the lines along which it is possible for a man like Dr. Lewis to restate his faith without making a complete return to the ranks of the fundamentalists. It is needless to say that there will be many others who will follow him.

The relation of the book to the Barthian thought would be a matter of interest. In its 245 pages the book does not contain a single reference that would show that its author knows that the Barthian movement exists. (There is a brief phrase in the introduction that may be noted as an exception to this statement.) But from beginning to end the viewpoint is distinctly Barthian. If he has not learned from the Barthians, it is at least fair to say that the same Spirit that is moving through the great Germans has laid hold of Dr. Lewis.

H. R.

DEADLY SINS AND LIVING VIRTUES. *By T. H. Wright.* Charles Scribner's Sons, New York. 116 pages. $1.50. According to many observers the period of the Great War marked a very distinct shift of emphasis from the negative to the positive demands of the moral life, from a consideration of the sins to be avoided to that of the virtues to be cultivated. With this shift our author finds himself heartily in agreement; and the method he has followed in this series of brief studies is to set over against each of the so-called "deadly sins" that specific virtue which should displace or counteract it. This he does not by a series of trite moralizings but rather by a wealth of illustration drawn from the poets and thinkers of all ages, setting forth in a concrete and striking manner the nature of the several vices and their counteractive virtues. Dante especially is laid under contribution, and the illustrations drawn from the *Divine Comedy* are apt and vivid in the extreme. All of the chapters are good. Perhaps the one on "Sloth or Accidia" might be singled out for special mention.

LeR. G.

WHY TWO WORLDS? *By F. Sidney Mayer.* J. B. Lippincott Company, Philadelphia. 272 pages. $2.00. The sub-title of this book is "The Relation Between Physical and Spiritual Realities," and on this theme the author develops his thesis. The book is divided into twelve chapters. The author begins with a study of the world, taking the position that there are two aspects of the world, presented, first, by the "science window" and, secondly, by the "mystic window," and that both aspects are equally real. He speaks of two experiences, "the sensuous experience . . . verified by the usual scientific methods" and "the inner spirit experience, which is individual . . . verified by the progressive idealism of the race as a whole." What is true of the world in the large is true of the individual in the world, for, ". . .

there is a positive distinction between what man is in himself, mentally and spiritually, and what man appears to be in his physical appearance and acts." It follows from this that we can "dismiss the materialistic speculations concerning the concordant action of cells as generators of thought." Thus the author attempts to develop an argument against all materialistic conceptions of life. His philosophical position is a sort of dualism but with the emphasis on the "higher and interior world" from which ideas are pressing through to us.

The author shows wide reading and has an opportunity to do a real service for the religious world and for thinking men everywhere. Unfortunately, while he quotes widely, he rarely acknowledges sources. His style is often so abstruse that the reader experiences great difficulty in following the progress of his thought. His argument somewhat resembles that of Prof. Henry Drummond in his "Natural Law in the Spiritual World," for often Dr. Mayer draws analogies between the world of the spirit and the world around us observed by our senses. However he frequently makes rash statements for which he seems to have little proof. A careful reader finds himself constantly placing question-marks on the margins of the book and a second reading gives no answer to them. For example, statements like this: "As the mind of man is constructed of two substances, will and understanding, it is in them that we must search for the controlling power, for the human body is merely a mechanism by which thought and will are expressed." And this: "The difference between life and death is one of degree, and the secret is in the action of surfaces." Or this: "Truth is love in creative action, and love is undeveloped truth, and these two substances are the energies of the Kingdom of Heaven." He uses terms too loosely and leaves one unconvinced. However, while one is disappointed after reading the book, the reader is indebted to the author for the certain even if vague realization that in Life there is purpose, and if purpose, there must be beyond and yet through Life a Person. J. A.

PRACTICAL THEOLOGY.

LET NOT YOUR HEART BE TROUBLED. *By James I. Vance.* Fleming H. Revell Co., New York. 128 pages. $1.25. 1934. For forty years now Dr. Vance has been publishing books, and this volume is number twenty in the series. It is a volume of communion addresses, the second of this nature to be issued by the author. The title of the first group of communion addresses was "The Breaking of Bread," pub-

lished in 1921. Thirteen years have intervened between that volume and this, years of great spiritual vigor for Dr. Vance and of marked change for the world.

Despite the long series of his publications, any book by Dr. Vance is a literary event for Southerners, Presbyterians and others who have come to look to him and to his pen for spiritual nutriment. His readers will not be disappointed in the reading of this volume, and it is safe to say that those ministers who find it difficult to have something new to say when they are under necessity to preach a communion sermon will have in this little book of twenty-five discourses a veritable mine of suggestion, information and inspiration. It is just such a volume of communion addresses as you would expect Southern Presbyterianism's premier divine to publish.

There is no sensationalism in Dr. Vance. Sensationalism is the publicity technique of short-term ecclesiastics. Those who stand in the same pulpit for a generation have no need to employ so short-lived a method. And there is very little theology in the book. Theological disputation again is the stock-in-trade of the small-bore blaster. But the reader is never allowed to be unaware that here is a spokesman of God, proud of his vocation and ever ready to use it as the vehicle of the divine life.

As you read this volume you can almost see the big-framed preacher in his characteristic gesture of the uplifted right arm with open palm. If no name were attached to the book you could easily convict him of its authorship by reason of its short, terse sentences. Sonorous phrases and the garnish of fine expressions will do for some preachers but not for this mild Calvinist. He wins his way to the heart not by a torrent of eloquence but by the forcefulness of his ideas and the charm of his simplicity.

As a theologian Dr. Vance styles himself, I am told, as a "progressive conservative" who would rather "preach than play." He belongs to a golf club but never plays. He delights to ride a horse but indulges it only on his vacation in the North Carolina mountains. In this volume he is a Calvinist who provides for backsliding. The toughness that once characterized Presbyterianism has disappeared from his dogma. He is as mild in his dealing with human foibles as Jesus was. Hear this Calvinist say: "We are forever blundering and backsliding."

"Let Not Your Heart Be Troubled" abounds in quotable sentiments, sentiments that grip the heart, sentiments that will not be forgotten.

We have said that Dr. Vance does not deal with theology in any special sense in this book. Yet there are passages that reveal a rugged spirituality—a few only, but the reader is keen to sense them. For

example, his Calvinistic leanings come out in two instances—in his well-known view that Jesus was a victim and in his insistence that salvation "starts with God, not with preachers and pleading, not with penitential tears and prayers, not with the church and its intercessions and labors, but with God."

Not a few will think that the great prelate goes too far in his effort to magnify the Cross when he says "it was not when He burst the tomb and ascended, but when He hung there on the Cross, that Christ climaxed His career." And these same persons will be puzzled if reassured when later on they read that "there is no explanation of the early Church if one leaves out the resurrection of Christ." Paul and Vance may disagree as to the relative value of the Cross and the resurrection. They both agree as to the primacy of Christ, and that after all is the essential thing.

Dr. Vance is not prone to run after the fads of the social order. His theology is fixed in allegiance to his Master. The so-called social gospel does not sweep him from his moorings. He does not hold the Church responsible for the "mess we are in" nor does he think the Church should try to rectify it. The Church is to teach religion—the principles according to which men may as their judgment directs live the good life in whatever situation, social, political, economic, they chance to find themselves. To James I. Vance and a host of other preachers—"This is the new social order, a world in which love becomes a substitute for hate and service for gain, where men lay down their lives for the brethren."

No review can do justice to this deeply spiritual volume. Read the book for yourself, read it slowly, read it prayerfully. That is my advice. It will amply repay you your investment in money and in time.

Dr. Vance will publish other books we hope. This book, however, sets a high standard in literary excellence, in spiritual insight, in passionate devotion and inspiration. It is the very heart of the Vancian version of the gospel set forth in compelling simplicity. W. A. H.

SERMON HEARTS FROM THE GOSPELS. *By William H. Leach.* Cokesbury Press, Nashville, Tenn. 328 pages. $2.00. The 150 sermons which were boiled down for this volume from texts in the four Gospels by the able and popular editor of Church Management may not have been good sermons before Dr. Leach took hold of them but they are uniformly good in the two-pages brief which he presents of each one. They come from ministers of all denominations and of all shades of theological thought but the messages are inspiring, wholesome and forceful for all of us. These sermon hearts are too brief to be re-

preached by readers but they are wondefully suggestive to those who are hunting a new approach to the gospel truth. Among the Southern Presbyterians represented in the volume are James I. Vance, Harold F. Branch and J. L. Mauzé. In the appendix the few pages on Sources of Material furnish a worthwhile summary of recent homiletic publications in both book and magazine field. The volume is a distinct addition to the sermon material which the minister can study with profit and approval. C. H. N.

SERMONS ON THE LORD'S PRAYER. *By Clovis G. Chappell.* Cokesbury Press, Nashville, Tenn. 221 pages. $1.50. This is a fascinating book of sermons and, best of all, it has substance. This is a real study of the entire subject of prayer in a way that will help and stimulate the reader to a more understanding and diligent prayer life. There are sixteen semons in all, nine on the Lord's Prayer, five on the Intercessory Prayer of Jesus, one on Jesus' Prayer of Thanksgiving and the other on the prayer life of Jesus. As one reads these sermons he is struck with the richness of the Bible as a source of sermon illustrations. Dr. Chappell is a Bible preacher and knows how to use the Bible at every turn in the development of his themes. Every Christian who reads this book will most certainly find his spiritual life strengthened. J. C. S.

WE HAVE AN ALTAR. *By Clarence Tucker Craig, Professor of New Testament Language and Literature, Oberlin Graduate School of Theology.* The Abingdon Press, New York. 105 pages. $1.00. Some conservative Christians may wonder what a liberal preacher makes of the Lord's Supper. Here are twelve communion meditations by a minister who has given up the idea that on the cross Christ offered a sacrifice for sin and obtained eternal redemption for us. "The Gospels," he says, "make it plain that divine forgiveness waits upon nothing. It did not wait for Calvary; it does not wait for our reception of the symbols of the sufferings and passion of Jesus. It waits for the forgiving spirit in the heart of man. . . . There is no sacrifice that can avail except the sacrifice of our own contrite heart." These are some of the meanings that Dr. Craig sees in the Lord's Supper: We remember that God is faithful, and we pledge ourselves to be faithful; we remember that Christ was kind and loving and heroic, and we seek to enter into the same spirit; we have fellowship with Christ, and find that "the need for vision, for faith, for a moral ideal, for a foundation of hope, for an inspiration of love are all met in Him." It is well to have our minds turned to the high ethical requirements which this sacrament lays upon those who take part in it but no doubt many

of us will feel that if we were to lose our faith that Christ went to the cross to make a real atonement for our sins, the Lord's Supper would lose much of its value for us. It would become a poorer thing altogether, far less moving and enheartening and helpful than we find it now. That feeling is confirmed by a reading of this book. J. D.

A CHRISTIAN YEAR. *By George P. Hedley.* The Macmillan Co., New York. 254 pages. $2.00. This book contains fifty-two sermons or religious essays on subjects designated or suggested by the Church Calendar. They give evidence of thought and scholarship. Much space is given to the discussion of things in dispute among modern students of the Bible. The author's attitude toward the Scriptures is that of the more advanced higher criticism. The truth in regard to many of the Gospel narratives is to be arrived at by a careful balancing of probabilities and there is a great deal both in the historical and the doctrinal passages that must either be left in doubt or definitely rejected. The conclusions which the author reaches are sometimes quite unsatisfactory to an old-fashioned Christian. For example: the "resurrection" of Christ is to be understood as meaning the immortality of His spirit. There were values in His life which can never die. "The quality of His life was such that physical death had no effect upon it." Or for another example: The baptism of infants is a recognition of the native sanctity of childhood and an acceptance of responsibility in relation to the life of one's child. Some good practical lessons are brought out in the biographical studies. Taking the book as a whole I do not think the average reader will find much here to strengthen his faith or quicken his devotional life. J. D.

GREAT SERMONS FOR GROWING SCHOLARS. *Compiled by A. Earl Kernahan.* Fleming H. Revell Co., New York. 160 pages. $1.50. Dr. Kernahan, director of many Visitation Evangelism campaigns, has compiled this volume of sixteen sermons to meet the particular needs of a new disciple. The messages by sixteen different ministers of various denominations have the bond of unity in that each message is intended to nurture those who have just made a profession of faith in Christ. One of the sermons, "The Foolishness of Preaching," is by Dr. John R. Richardson, pastor of the First Presbyterian Church, Crowley, La. The final sermon in the book is by Dr. Kernahan. In this message he binds the whole volume together in his discussion of the needs of growing disciples under the title of "The Christian and Civic Life." Perhaps the most outstanding quality of the book, the simplicity in which the preachers discuss vital themes, is the quality to commend the volume best for those who having embarked in the

Christian life desire to become stronger followers of the Christ. To them it will be particularly helpful and to all others it will prove beneficial. C. H. N.

THE WAY OF CHRIST. *By James Thayer Addison.* Houghton Mifflin Company, Boston. 163 pages. $1.25. Here is a unique book for boys and girls between the ages of eleven and fourteen. It is a real religious book for these children, one which their parents and other older people will read with delight and profit. The story method has been laid aside and great truths and ideals are presented in simple and understandable language. Seventy topics that range through the realm of Christian truth are discussed. The Scriptures are given a prominent place and emphasis, in fact the book is a Bible study of Christian truth. This is a devout, Christian book that many parents will want to put into the hands of their children. Teachers in the Sunday School will find it valuable in many ways. I am sure the wise pastor could find many uses for this book among people of mature age. J. C. S.

RUSSIA CHALLENGES RELIGION. *By George Mecklenburg.* The Abingdon Press, New York. 128 pages. $1.00. A book well worth reading. Written in journalistic style by a man who has seen Russia more than once, recently and in former years. The pastor of a downtown Minneapolis church who actively organized a great work for local unemployed, believes that "Christ, preached and practiced according to the Gospels, is the only salvation for our dying civilization." He finds Fascism rampant in the world, democracy sick, Communism dying. But the faith of the Communist leaders, some things about their party discipline and Russia as a social and spiritual laboratory, make him take very seriously, as we should, the challenge of his guide in the Tolstoy Museum, "Nobody practices Christ." W. T. R.

THE BOOK OF CLASSIC ENGLISH POETRY, 600-1834, THE BOOK OF MODERN ENGLISH POETRY, 1830-1934, THE BOOK OF AMERICAN HISTORY. *Selected by Edwin Markham.* Wm. H. Wise and Co, New York. 1,024, 1,072, 920 pages respectively. Each volume, cloth, $1.50, artcraft, $2.00. Here is a set of books about which any one who loves poetry is bound to wax enthusiastic. The contents of the three books were published originally in 1926 in ten volumes. The set is republished now in three volumes, in handsome format, with rich additions from the newer poets and at a remarkably low price. The anthology has been selected by Edwin Markham, "dean of American poets," and beloved author of "The Man with the Hoe." A most valuable feature is Mr. Markham's brief yet illuminating introduction of each major poet together with

an evaluation of his work. Footnotes are inserted where needed. Author and title indices are of course included. No anthology can contain every poem that every individual loves but the three volumes together contain the cream of English poetry from the unknown "skald" who wrote "Beowulf" to the poets of the modern day. It is a real pleasure to commend these volumes. Each one is complete in itself and can be bought independently of the others. It would be hard to find a better bargain. E. T. T.

THE DISTINCTION OF THE INDISTINGUISHED. *By M. S. Rice.* The Abingdon Press, New York. 170 pages. Price $1.50. Telling of some enthusiast who invited him to join "The Church of Universal Liberty," proposing as its slogan, "We believe nothing! we oppose nothing!," Dr. Rice says, "There is none of that spirit in me as a Christian. With a profound confidence in the triumph of our risen Lord I do not feel at all a shared sovereignty with any other claim. The Christianization of the whole world is the only program that I can accept, believing in my Christ as I do." Such is the faith and such the missionary fervor that characterize the ten sermons of this volume. They well illustrate Dr. Rice's power as a preacher. Bringing Christian truth to bear upon real issues of life, he presents his message with unusual vigor of thought and expression and a rich variety of apt illustration. H. W. D.

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TRENDS IN AMERICAN EDUCATION AND THEIR SIGNIFICANCE FOR THE MINISTRY.

By the Rev. James A. Kelso, Ph. D., D. D., LL. D.,
President of the Western Theological Seminary, Pittsburgh, Pennsylvania.

The education of Protestant ministers in the United States and Canada has been subjected to searching scrutiny in recent years by the Institute of Social and Religious Research, New York City. Several years were spent in collecting data by means of questionnaires addressed to every interested group—trustees, faculty, students, ministers—and also through the medium of personal interviews between experts of the Institute and these interested groups. The replies were tabulated and evaluated by experts and then submitted to committees made up of the leading theological educators of all the denominations. By them this mass of material was sifted and criticised. Finally the result of this study was published early in the present year, in four large volumes, under the general title of "The Education of American Ministers."[1] In view of the exhaustive nature of this investigation I would respectfully make a suggestion to any one who is tempted to write on theological seminaries, or the education of ministers, that he at least check up his criticisms and advice by reference to the extensive and impartial collection of facts brought together in these volumes.

[1] *The Education of American Ministers.* 4 vols., Dr. Mark A. May, General Editor, in collaboration with experts. 1934. New York. Institute of Social and Religious Research.

Each of the volumes has a subtitle: Vol. I, "Ministerial Education in America," Summary and Interpretation by William Adams Brown; Vol. II, "The Profession of the Ministry. Its Status and Problems"; Vol. III, "The Institutions that train Ministers"; Vol. IV, Appendices.

It is not my purpose at this time to give a survey of the contents of these books or a critique of the method of inquiry or an evaluation of the conclusions drawn from the data, but I expect to confine myself to an important aspect of a problem which emerges only incidentally in the actual discussion here and there, namely, the dependence of the theological seminary on the character and quality of the education which their students receive in the secondary schools and colleges. The thoroughgoing study by the Institute of Social and Religious Research regards three groups of institutions as responsible for, and involved in, the education of ministers—the church, the college and the seminary. Without the preliminary training in the Scriptures and in experimental Christianity which the church alone can give, and without a thorough cultural college education, itself in turn being based upon a sound secondary schooling, the theological seminary has little upon which it can build its superstructure. Without such a preparation the task of the seminary becomes well-nigh impossible and resembles the folly of the man who builds his house upon a foundation of sand.

Our task, then, is definitely limited to the consideration of the trends in American education, especially in colleges during the first three decades of the twentieth century, and the tracing of the consequences of these trends, not only for the seminary but also for the ministry at large.

Most of us are conscious that there has been a revolution in the spheres of industry, economics and politics during the past forty or fifty years, but very few, outside the ranks of professional educators, unless the matter has been especially called to their attention, are aware that a corresponding revolution has taken place during this same period in the educational philosophy and practice of the United States. While there are eddies and quiet backwaters, the main stream has been swept by revolutionary currents. No type of educational institution, primary, secondary, college or university, controlled by the State or in private hands, has escaped the influence of these currents. Without a realization of the extent of this revo-

lution in theory and practice no man can appreciate the difficult problems which American theological institutions face.

In order to appraise the magnitude of these changes let us make a brief historical review of educational theory and practice. Up until the middle of the nineteenth century Locke's psychology of mental faculties was dominant both in the secondary schools and in the college world. It was gradually displaced by the Herbartian theories, and the so-called five steps that Herbart had outlined, directly or indirectly influenced most of the schools of our land. In fact, these five formal steps became the almost universally approved classroom procedure. It is not surprising, however, that all educators did not become docile disciples of Herbart. There were those who preferred other systems with different philosophical antecedents and advocated them with ability. Of these the Hon. William T. Harris, for a time U. S. Commissioner of Education, was a notable representative. He attempted to weave into American pedagogy the more spiritual philosophy of Hegel, and succeeded in imposing it on the school system in some sections of the country, notably in the schools of the city of St. Louis. This same period saw the beginnings of the study of physiological psychology and its applications to education. But in our age of rapid and kaleidoscopic change these modifications of educational theory and practice are as unknown to the average person as a chapter in ancient history, for the advent of the twentieth century saw the genesis of what is commonly known as "The New Education," whose founder and most illustrious representative is Professor John Dewey of Columbia University. Presented in a brilliant fashion by its founder and harmonizing with the practical utilitarian ideals of the age, the principles of the New Education soon came to dominate the field of secondary education and to profoundly influence theory and practice in both the college and the university.

The psychological basis of the New Education is the so-called functional psychology, more popularly known as "Behaviorism," whose founder and high priest is John B. Watson. This school of psychologists in reality do not recognize any mind or soul in their system as the terms are traditionally un-

derstood, but define the mental nature of man as "an instrument of adaptation by which the biological organism adapts itself to environment." Consequently education becomes a convenient conventional term for the formation of habits, or as Everett Dean Martin strikingly puts it, "education becomes a form of animal training."[2] As with an animal its acts are conditional reflexes or reactions to environment, so likewise in the case of man, his acts and habits are mere reactions to environment.

This writer calls our attention to some of the favorite illustrations that are found in the books of this school. Let us take the one with a cat. A cat is shut in a cage with a door which opens when pressure is applied to a latch. The cat makes frantic efforts to escape and finally touches the latch. The door springs open and the animal is free. After several repetitions of this experiment our cat will put its paws on the latch without any random efforts. The observer notes that the interval of time required for the proper responses is gradually shortened and can be plotted. After we have this on paper we term it the animal's "Learning Curve." The experiment may be varied by taking a monkey and noting his reaction in various situations.

All this experimentation with animals may amuse at times, is always interesting but throws little light on the mental processes of man. The fallacy in the inductions from these observations lies in the failure to see the essential difference between animal training and human learning, between the cat or monkey learning to escape from a cage and a boy or girl who possesses the faculties of intuition and reason, learning anything from the acquisition of skill in a game like tennis or baseball to the mastering of a language or of the technique of medicine, law or the ministry. With this school of pedagogy in every case our mind or human education consists wholly of one's organized system of responses. For its adherents human

[2]Everett Dean Martin, *The Meaning of a Liberal Education*, New York, W. W. Norton, 1926, an illuminating and thought-provoking book. Especially pertinent for our subject is Chap. II, *Liberal Education vs. Animal Training.*

personality is reduced to "the sum total of an individual's conditioned reflexes:—that is, it is merely the manner in which the organism is taught to work."

Although it may astonish and startle us, animal training may be found even in the classroom of a theological seminary according to Everett Dean Martin. Let me give his own words: "I once heard a professor in a theological seminary instruct his class in the art of visiting the sick. The students were busy copying in their note-books speeches which it is correct for a pastor to make on such occasions. The following is typical of such instruction: 'As you enter the sick room, it is well to say, *when God puts a man down on his back, it is so that he may look up into Heaven.*' "[3]

In the field of education the new psychology has done nothing but produce confusion. To quote from Everett Dean Martin again: "Fads and fancies of all sorts prevail, each with its psychological jargon. Progressive experimental schools everywhere give voice to 'modern ideas.' In many such schools there is a minimum of discipline, pupils are encouraged to take the initiative in all things, to study what they like and when they choose. Everything is made as interesting as possible and there is much talk about permitting the student to express himself and develop his personality."[4]

We who are especially interested in religion and theology must steadily keep in mind that functional psychology is nothing but crass materialism and quite logically has no place for religion. Yet the adherents of the school have written books on the philosophy of religion, the psychology of religious experience, religious education, and many other kindred subjects. In view of what I have said the situation is paradoxical but may be explained by the fact that their conception of religion is quite other than that of both *catholic* and *evangelical* Christianity.[5]

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[3]Martin, above, pp. 37f, 41.

[4]Martin, above, p. 39.

[5]Prof. William Adams Brown gives a discriminating critique of the functional theory of education in *Ministerial Education in America*, Vol. I, p. 13f. and Chap. XVIII. For the ideal theological education *a la* theory of "New Education," p. 187f.

With this general psychological and philosophical background of the "New Education" before us, let us turn to two or three tenets of this educational philosophy which are especially germane to our subject.

First of all, it is quite evident that it does not have much respect for the past. The traditions and the achievements of former generations are discredited, if not ridiculed, and the entire heritage of culture from earlier ages is regarded as superfluous. By some it is even repudiated as a brake on progress, and it is not unusual for its leaders to speak contemptuously of "the vaunted culture of Europe." Such an attitude is the logical outcome of the educational philosophy which we have briefly outlined. It is not only superficial, but also dangerous in that it is revolutionary, for it is difficult, if not impossible, to frame a sound judgment on any social or political institution or a critique of a theory without some knowledge of the cultural traditions of the human race. Another educator, Professor John Erskin, has passed a trenchant criticism on the theory that cuts the present off from the past: "To live only in the moment, to imagine only one's own place was once thought to be the fate of the stupid. We have made it the ideal of education. . . . No college is liberal which trains its students to identify the excellent or the important exclusively with the contemporary."[6] Bad as a complete break with the past is for a liberal education, it is absolutely disastrous for religion in general and for Christianity in particular. The unique and outstanding fact concerning Christianity is its historical origin. Its roots can be traced backward for at least a thousand years before the birth of its Founder, and all attempts to divest Jesus of his historical character and to reduce Him to mythological terms have been exploded. The recent efforts to make Jesus a mythological character belong to the curiosities of religious literature and scarcely need more than passing mention.

You are all aware that the New Testament goes out of its way to present our Lord as an historical character, and the

[6]Quoted by Martin, *op cit*, p. 68.

third evangelist goes into detail to give a definite historical setting for the ministry of Jesus. His own words must be read to realize to what pains he goes to remove all doubts as to the time when Jesus stepped out from the carpenter's shop in Nazareth and began His public career. "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness" (Luke 3:1, 2).

It is equally true that present day Christianity cannot be understood or evaluated without knowing the contributions of the past, and without acquaintance with the writings of its scholars, the achievements of its missionaries and statesmen, the eloquence of its preachers, and the Christlike character of its saints. I scarcely need to mention names, for every intelligent Christian has his own heroes of the faith. Yes! one who thinks of Christianity only in terms of its present day representative, even in terms of the noblest and best of our generation, has a very inadequate idea of the spiritual power and moral grandeur of the Christian Faith. Probably the program of religious education in the American Protestant Church is at no point more inadequate than in its lack of provision for instruction in the history of Christianity. I believe I am indulging in no exaggeration when I say that the average church member knows next to nothing of the illustrious and sainted men and women who have made Christianity and into whose labors and heritage he enters.

The breach with the past and the consequent neglect of history by the "New Education" is fostered by one of the basic maxims of the School, "We learn by doing." While this adage is the foundation of the modern project method so popular today, yet it is as old as Pestalozzi, for it is implicit in his classical sentence, "We ought to read nothing; we ought to discover everything." In passing it may be mentioned that many pedagogical authorities assert that most of the so-called creative ideas of John Dewey and his school may be found in the works

of Rousseau, Pestalozzi and Froebel. Be this as it may, we are interested in noting that the maxim "We learn by doing" has only a limited application. It may be absolutely true of mechanical arts and handicrafts, but when it comes to the higher spheres of literature, history, or philosophy, it is lamentably inadequate as is its forerunner, "We ought to read nothing; we ought to discover everything."

These maxims, although consonant with the principles of the New Education, are found wanting when tested by the experience of those who have attained distinction in literature or art. One illustration must suffice, and let us take it from poetry. In our age Alfred Tennyson was one of the greatest of the poets who have put their lays in the English tongue. According to the testimony of his son, Tennyson deliberately prepared himself for his career as a poet by a thorough study of his predecessors, including those who wrote in Latin and Greek as well as in the modern languages. He was literally saturated with English poetry from Chaucer down to his own day. So well acquainted was he with the poetry of the ages that he could quote extended passages with ease not only in English but in the original languages.[7]

Let me ask you how far it would carry us in the study of homiletics if we attempted to learn by doing without any study of the sermons of the great masters of the pulpit art. I fear that many American ministers limit the development of their homiletical power by attempting to preach without ever ac-

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[7] *Alfred Lord Tennyson, A Memoir*, By his son, 2 vols., New York, Macmillan Co., 1899.

Scattered through these two volumes we find many references to the wide knowledge of poetry which the poet-laureate possessed. As of special significance for our contention, let us note that on his journey to Italy with Mr. Tennyson in 1851, the poet, according to his son, took with him his usual travelling companions, Shakespeare, Milton, Homer, Virgil, Horace, Pindar, Theocritus, and probably the *Divina Commedia* and Goethe's *Gedichte*, I, 341. It will come as a shock of surprise to the theological student to learn that Tennyson knew Hebrew, and studied O. T. poetry in the original. Mrs. Bradley, the wife of Dean Bradley of Westminster, who was a guest in the poet's home, writes in a letter to a friend: "He is full of the Song of Solomon, reading it in Hebrew . . . he calls it the most perfect idyl . . . that was ever written." She continues, "The study of Hebrew was a great pleasure to him: it occupied his whole mind and time," II, 51.

quainting themselves with the masterpieces of Henry Ward Beecher or Phillips Brooks, W. M. Taylor or Horace Bushnell.

The disparagement and neglect of the past results in another evil. It leads to the disregard of the great books of preceding ages and generations. Students are advised to read the latest books and chiefly the text-books which furnish concise outlines of the subjects involved. Great books of the past, together with those of the present, which are essential to the formation of a sane critical judgment of a man or a movement or a theory are completely ignored. It must be admitted that a one-sided educational theory is not entirely responsible for such an attitude, for the speed and superficiality of our age favor it.

In consequence of the acceptance of the adage, "We ought to read nothing; we ought to discover everything," we have the futility of discussion groups in colleges debating the problems of economics without having read Adam Smith or any of the masters of this science.[8]

After the perusal of a brief popular article or a text-book written under the passion of a prejudice, a group will be ready to dispose of the theory of biological evolution without reading a page of Darwin's "Origin of Species" or his "Descent of Man." Turning to the sphere of theology we find those who can pass a final judgment on Calvinism, favorable or unfavorable, with calm assurance without studying the "Institutes." I have known men—ministers and theological students —who have consigned Schleiermacher to the inmost circle of the Inferno with a certainty which would arouse the envy of the Roman Pontiff when making an *ex cathedra* utterance. And they did this without ever having read Schleiermacher's epoch-making "Addresses on Religion" or his works on "Theology and Ethics." Neither were they aware of the necessity of reconciling their judgment with an historic fact that a great revival of religion in Germany was inaugurated under the influence of this man and inspired by his preaching.

In marked contrast with this superficial judgment of this

[8]The writer knows of a school where boys of ten to fourteen years were assigned the task of writing papers on the gold standard.

distinguished German theologian and preacher is the studied estimate of Charles Hodge, *nomen clarissimum* of American Presbyterianism. Let us hear his eloquent and impressive words: "When in Berlin the writer often attended Schleiermacher's church. The hymns to be sung were printed on slips of paper and distributed at the doors. They were always evangelical and spiritual in an eminent degree, filled with praise and gratitude to our Redeemer. Tholuck said that Schleiermacher, when sitting in the evening with his family, would often say, 'Hush, children; let us sing a hymn of praise to Christ.' Can we doubt that he is singing those praises now? To whomsoever Christ is God, St. John assures us, Christ is a Saviour."[9]

Where men who pass quick judgments on leaders and movements of the past are intelligent, they are not entirely to blame for their attitudes in such instances as above because they have been influenced, probably unconsciously, by their educational training, which discounts the past and encourages them "to read nothing and discover everything." Or in other words, encouraged by the pedagogy on which they have been brought up, they attempt to form a critical judgment of a man or an hypothesis without any adequate knowledge.

Again, let us note that the dominant school of American pedagogy has broken with the classical tradition. Until the emergence of the New Education it was generally recognized, as it is in the leading nations of culture in Western Europe, that for our intellectual heritage we are indebted to Greece and for our conceptions of law and order to Rome. It was generally conceded that Plato and Aristotle had taught the Western world to think in abstract propositions and that the masterpieces of the poets of Greece and Rome were the *Helicon* from which their successors, ever since the Renaissance, had drawn their inspiration. The "New Education" disparages, and some of its adherents go further, often scoffiing at, our indebtedness to the noble and inspiring literatures of Greece and Rome.

The hostile attitude of this school to classical learning has

[9]Charles Hodge, *Systematic Theology*, II, footnote, p. 440.

eliminated Greek from the high school curriculum and has reduced its study in college to the mere elements with readings from Xenophon's Anabasis. Latin is little more than tolerated because it appears to serve more utilitarian ends, as it prepares a student of law to understand the stereotyped phraseology of that profession and students of pharmacy for the use of the Latin terms in *materia medica*. But we who are interested in classical studies might as well acknowledge that every argument advanced against the study of Greek is equally valid for Latin.

In contrast to this it is noteworthy that the classical tradition has not been discarded in the great cultural lands of Europe with which we share a common intellectual and spiritual inheritance. While due recognition has been given to science, the necessary place of the classics in a liberal education is still recognized, and in most instances several years of study of one or both languages is required even of prospective medical students and of those who expect to specialize in one of the branches of science. I happened to be in Paris during the month of May, 1923, when the French Senate debated the position of Greek and Latin in the lyceés, institutions which roughly correspond to our high schools and preparatory schools, perhaps more closely resembling the recently organized junior college. It appears that about twenty years previous to this, the Senate had made both Greek and Latin optional for students who proposed to enter medicine or take up a scientific career. After an experiment of nearly a quarter of a century, the results were found to be highly unsatisfactory. The complaint was that Frenchmen thus educated without Latin and Greek could neither think clearly nor write their mother tongue accurately. So the French Senate voted by an overwhelming majority to make four years of Latin and two years of Greek compulsory for all who were enrolled in the classes of the lyceés. I have been credibly informed that the four Scottish Universities entered into a compact that under no condition would they enroll a student without adequate training in Latin.

In striking contrast we have the very negative and disparaging attitude of American educators to the study of Greek and Latin. The question is naturally suggested, are we iso-

lating ourselves from the rest of the Western World in our educational ideals and policies, as we have attempted to do in politics and economics? Is it our intention to sever the threads that bind us with the noble achievements of the past in literature and philosophy? Whatever our own answer may be, the "New Education" is not greatly concerned with the heritage from the past.

Now we must pass to the consequences of these trends and theories for theological educators. First, let us note the consequences for theological education that have ensued from the virtual elimination of the study of the classical languages—Greek and Latin—and the classical culture. A general survey of the country reveals the fact that the majority of students enter our colleges without studying Greek. Under present conditions it is possible for them to secure instruction in Greek in only a very few high schools, and unless the family has means to send its boy or boys to a private school, those who are interested in this language are compelled to begin its study and learn its rudiments in college. On account of the combined influence of the elective system and *crediititis,* an endemic malady of American education according to the late Dean Briggs of Harvard, this study is usually restricted to one year, only a few taking a second year. A mere fraction of a class pursue their study of Greek far enough to read a work of Plato, or a drama of Sophocles, or a book of the histories of Herodotus or Thucydides. Under present conditions many college men are tempted to fulfill minimum language requirements for the A. B. or B. S. degree by dabbling in French and Spanish languages, which have no particular significance for the technical equipment of the ministry. German is usually avoided, not for patriotic reasons as it was during the War, but because of the difficulty of learning its forms. And it is little short of a tragedy that a prospective student of theology neglects German for the Romance languages.

Now let us envisage the situation produced for the theological seminary. When the members for the first year class assemble, they fall into three groups: first, those who do not know a single letter of the Greek alphabet; second, those who

have studied it in college for a single year and have forgotten it; and third, a small group, unfortunately small, who instead of merely having some credits for Greek, really know some of the language accurately. Even the third class have an inadequate linguistic foundation as compared with the men who entered the theological seminaries in the nineties of the last century and the first decade of the twentieth. The acquisition of Greek is a difficult task, and a mastery sufficient for making it a working tool for the interpretation of the New Testament cannot be acquired even in two years by any except those especially gifted for linguistic studies. The best prepared men of the decades which I have mentioned had studied Greek for five years—two in high school or preparatory school and three in college—and some even had a year of Hebrew, for it was the era when William Rainey Harper with his enthusiasm and his genius as a teacher had fully persuaded the American minister that some knowledge of the original language of the Old Testament was an indispensable requirement for his success, if not for the salvation of his soul.

Now the mental capacity of the youth of this generation has not evolved so rapidly as to enable them to require as much Greek in a year or two as their predecessors of an earlier generation did in five years. The net results of this situation have almost been disastrous for those who attempt a seminary course without any knowledge of Greek whatsoever, for under such circumstances the specific study of theological subjects tends to become superficial. As the requirements of our Form of Government, which enjoin an examination both in Hebrew and Greek, are mandatory for the theological seminaries under the care of the General Assembly,[10] the curriculum tends to become a language course to the extent of demanding fifty per cent of the average student's effort and time for at least two years out of three. There are only two courses of action pos-

[10]In 1931 Chapter XIV of *The Form of Government*, "Of Licensing Candidates or Probationers to Preach the Gospel," was emended, and the examination in Hebrew and N. T. Greek made mandatory. "He (i. e. the candidate) shall be examined in the Bible in the vernacular, theology, Ecclesiastical History, N. T. Greek, and Hebrew." Minutes of General Assembly, Presbyterian Church, U. S. A., p. 167.

sible for the seminary to take in an effort to solve the problem which has been created by the current trends in our national ideals of education. First, the situation can be met in requiring an entrance examination in Greek and excluding those who cannot meet the test. Such a solution of the problem is only possible on the basis of an unanimous policy on the part of all theological seminaries of the Presbyterian Church. Otherwise a student excluded from one institution would find a city of refuge elsewhere. The other alternative is to add a fourth year to the required course of study for students who are deficient in Greek and inadequately prepared in other fundamental subjects.

The study of Greek is often dismissed with ridicule because it is one of the so-called dead languages. But like some men, it speaketh wondrous things even though dead. It speaks with power not only because of the magnificent secular literature which it has preserved, but because of the fact that the New Testament, the ultimate source of Christian theology and ethics, was originally written in the Hellenic tongue. No minister is adequately equipped for the interpretation of this fundamental classic of the Christian faith without some knowledge of the language which its writers actually used. Greek is the most subtle instrument for recording human thought ever devised by man. With it man could draw sharp metaphysical distinction because of its syntax and the varied and delicate shades of meaning implicit in its words. Because of such linguistic qualities it is impossible for a minister to come to close grips with the exact teachings of the New Testament with only a bowing acquaintance with Greek.

Aside from the New Testament in the original, the lack of the knowledge of Greek excludes the theological student, and later the minister, from several important privileges. It makes it impossible for him to read some of the classical commentaries on New Testament books, such as those by Bishop Lightfoot, or such a work as Archbishop Trench's New Testament Synonyms, or the articles in Hastings' Bible Dictionary, to mention only a few. He is also crippled in his study of Systematic Theology, for he cannot well follow the argument in

the discussion of a doctrine in a standard work or arrive at an independent judgment. In his study of a text for sermonic purposes he loses many delicate shades of meaning in the key words of the passage. These *nuances,* often elusive even in the original, if captured, impart a suggestiveness to a discourse which gives it power and makes it impressive. Many a minister brought up in the old tradition has acknowledged to me that his preaching has been enriched and his spiritual life stimulated by his use of the Greek New Testament, even if he has had to lean heavily on lexicon and commentary.

Let us now see what happens to the study of metaphysics and philosophy, a subject of unique importance for systematic theology. The over-emphasis of the inductive method and the consequent disparagement of deductive reasoning and still more the disproportionate attention given to psychological studies have led to the neglect of philosophy and metaphysics. In this connection let us note an outstanding characteristic of American education, namely, its interest in psychology. In no other country in the world is there as much emphasis on this discipline as in our colleges and universities, and the disproportionate amount of time which is allocated to the courses on this subject suggests that we have lost our sense of proportion. Mr. S. K. Ratcliffe, the well-known English journalist, who resides in America and acts as correspondent for some of the leading English journals, called attention to this exaggerated interest in psychology in one of his articles in the Contemporary Review during the height of the Fundamentalist-Modernist controversy, and he maintained that the study of psychology from the physiological and behaviouristic standpoints was disastrous to immature minds and had more to do with upsetting the religious convictions of the youth of the land than the Darwinian theory of the origin of species.[11]

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[11]Contemporary Review, Vol. CXXVIII, p. 294f.
As expressing the studied judgment of a trained observer, Mr. Ratcliffe's language ought to be carefully weighed. Referring to the vogue of psychology, he calls attention to the fact that it "is pursued in America in a fashion that would be unrealizable in the older universities of England." Be it observed that a secular journalist, Mr. Ratcliffe, holds the American interpreters of Freud and "the young and

It is not to be wondered at, then, that the interest in psychology has been reflected in the domain of theological study. In the volume by Adolf Keller, entitled "Religion and Revolution," just issued from the press, the author calls attention to the significant fact that the two special fields of theological study to which America has made distinct national contributions are psychology and education. A passage in which he enumerates the theological achievements of the various Protestant lands is worthy of quotation: "Most of the new theological theories and schools of the last century originated in Germany and Switzerland: the theology of a rational *a priori* as well as the theology of the religious consciousness or of Christian experience; the Ritschlian school as well as that of comparative religion; Biblical criticism as well as religious socialism and Barthianism. The theological labours of other countries have not been so much directed to universal theological problems, but have made specific contributions to special fields: textual criticism and patristic studies have prevailed in Great Britain; confessional theology in Sweden and Holland; *religious psychology and education in America.*"[12] (Italics are mine.) The popularity of William James' book, "The Varieties of Religious Experience," among European scholars and its translation into German and French are eloquent witnesses to the position of American scholarship in this particular sphere. A review of the transcripts of students attending the Western Theological Seminary in recent years shows that psychology in its various branches and applications eclipses philosophy and metaphysics. Practically every student has studied the former while only a small minority has had any training whatsoever in the latter.

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powerful school of behaviourists" responsible for the overthrow of the faith of college and university students. "This newer psychology," he continues, "has made an extraordinary conquest of the United States. Its theories are, to a large extent, treated as final discoveries. Its terms have passed into current speech. The departments of psychology furnish employment throughout America for an army of professors and instructors, many of whom, it is alleged, make no effort to teach their subject with restraint, but, on the contrary, find a particular interest in giving emphasis to a radical materialism."

[12]Adolf Keller, *Religion and Revolution*, p. 24, New York, Revell, 1934.

Furthermore the great systems of philosophy which have profoundly influenced the thinking and ideals of mankind, like Plato, Aristotle, Kant, or Hegel, have little practical value. They are to many leaders of the New Education nothing but

> "Cloud-towers by ghostly mason wrought
> In shadowy thoroughfares of thought."

What value do they possess in the preparation of young America for life's duties is the question often asked. It is a fact commented upon by many writers on education that no one in America reads philosophical books, except teachers of philosophy. More than one of our contemporary writers have called attention to the fact that America has produced no statesman of the highest rank, like Lord Balfour or Lord Haldane, who not only were readers of philosophical writings, but made original contributions of the highest order to the literature of philosophy. In other words, the interest in these subjects, as in the case of the classics, is largely utilitarian and professional.

Philosophy and metaphysics are difficult subjects demanding severe concentration of thought and real mental effort, and most American students, taking shelter under the hospitable wings of the elective system are enabled to avoid them. In many colleges there is inadequate provision for this department, and in most universities, as has been already noted, the emphasis is laid on psychology—physiological, experimental or functional—rather than on metaphysics and the history of philosophy. In this way a group of circumstances has conspired against the possibility of the average student laying an adequate foundation in metaphysics or philosophy for understanding the problems of Systematic Theology. To take extreme cases, we actually find men with the bachelor's degree from colleges having the highest rating who cannot define the terms "objective" and "subjective" as used in philosophy. Consequently a professor of theology or apologetics must take weeks to orient his class in basic problems of philosophy.

In comparing a college curriculum of thirty or forty years

ago with one of to-day, one is impressed with the prominence given to the physical and biological sciences in the latter. Of course it is not to be imagined that the sciences were entirely neglected in the period of the past just mentioned, but they were relegated to a subordinate position both by the time that was allotted to them and the manner in which they were taught. To-day they are so emphasized that they have crowded the classics and literature out from the center to a corner of the educational platform. This situation is not as deplorable as it seems at first sight, for the thorough study of any science is a splendid discipline in careful observation and in clear and accurate thinking. Albert Schweitzer has set forth the value of the study of the natural sciences for a theologian more impressively than I can expect to in my words. You will recall that this distinguished theologian and missionary took up the serious study of science as a preparation for the career of a medical missionary. Here is his testimony, taken from his spiritual autobiography:

"But study of the natural sciences brought me even more than the increase of knowledge I had longed for. It was to me a spiritual experience. I had all along felt it to be psychically a danger that in the so-called Humanities with which I had been concerned hitherto, there is no truth which affirms itself as self-evident, but that a mere opinion can, by the way in which it deals with the subject-matter, obtain recognition as true. The search for truth in the domains of history and philosophy is carried on in constantly repeated endless duels between the sense of reality of the one and the inventive imaginative power of the other. The argument from facts is never able to obtain a definite victory over the skilfully produced opinion. How often does what is reckoned as progress consist in a skilfully argued opinion putting real insight out of action for a long time!

"To have to watch this drama going on and on, and deal in such different ways with men who had lost all feeling for reality I had found not a little depressing. Now I was suddenly in another country. I was concerned with truths which embodied realities, and found myself among men who took it

as a matter of course that they had to justify with facts every statement they made. It was an experience which I felt to be needed for my own intellectual development."[13] In this confession we have an illuminating self-revelation which every student of theology should ponder.

Another outstanding feature of current American educational theory has profoundly influenced the curriculum and practice of the theological seminaries. It is its emphasis on utilitarianism, or what Dr. Abraham Flexner terms *ad-hoc-ness,* a pungent word coined by him, aptly describing the essential characteristic of current American education. By *ad hoc* courses this distinguished critic of American colleges and universities designates the courses "aiming to enable a given individual to do a highly specific thing;" courses "designed to teach tricks, devices, and conventions. . . . Apparently nothing can be left to choice, nothing to general training. Every activity, trade, profession, vocation must be analyzed so that curricula may be constructed, not to educate, but to train."[14]

There are not only *ad hoc* courses, but there are also *ad hoc* chairs. As illustration of *ad hoc* chairs in universities and colleges, the same writer calls our attention to the professor of extra-curricular activities at Teachers' College, Columbia University, to a professor of books at Rollins College, a professor of police administration at the University of Chicago and to a professor of biography at Dartmouth College. With reference to these chairs, he remarks, "As if an educated boy could not, through intelligence, initiative, and association, find his way to a library, a book shop, or a playing field, or as if proper presentation of subjects would not arouse curiosity."

The seminary curriculum has not escaped the spirit of *ad-hoc-ness,* and in many institutions most of the time of the students is taken up with courses dealing with particular practical problems and in seeking to train men to deal with specific situations. In the curriculum of my own youth the courses

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[13]Albert Schweitzer, *Out of My Life and Thought*, p. 124, New York. Henry Holt, 1933.

[14]Abraham Flexner, *Universities American, English, German*, p. 70 and *passim*, New York, Oxford University Press.

were confined to the four great departments of theological study, as they still are in the great European institutions; and in my judgment the old method gave a more adequate discipline for leadership and made a man more self-reliant than our present day curriculum with each department made up of a mosaic of courses, and with each one of them possessing a definite arithmetical value in the credit system. In pondering this aspect of the subject in connection with the history of the Western Theological Seminary, I had my attention arrested by the significant fact that for three-quarters of a century or more there were no specific courses in missions as there are now. But this matter of supreme importance came up for discussion only briefly in its proper place in all four departments of theology, and yet during this special period of history the alumni of this institution made a glorious and enviable record on the foreign mission field. Time does not permit me to mention their names, but some of the graduates stand in the front ranks of those who have wrought mighty deeds for Christ's Kingdom in the lands across the seas. At the same time their fellow classmen who occupied pulpits in America kept the home fires burning and made possible the Christian enterprise across the seas. In view of such results and after a lifetime of experience I would say that the older method cannot be dismissed for the newer either by ridicule or by a superficial judgment.

Involved in the conception of *ad-hoc-ness* is another adage of our modern pedagogy, namely, that the aim of education should be to prepare for life. In a broad sense the principle is absolutely true, but as it is usually interpreted it has a limited application covering the practical courses which train a person to do something specific. As the aim of training it is perfectly true, but false when applied to education, for the ultimate aim of education is to develop the power of independent thinking and a capacity for leadership. It is possible to train a person to handle a machine, and, if life were merely mechanical and all its situations could be predicted, the preparation of a person for life would not be so difficult. But, when life involves insight into a situation, the choice between two or three lines of action involving other human personali-

ties, or meeting new and strange situations, only an intelligence disciplined by the mastery of difficult subjects is capable of meeting the situation.

Let me illustrate this principle from three different spheres of human activity to show how men and women adequately educated have successfully met undreamed-of situations for which they had no training. I take one from the domestic sphere. It is an incident from the career of Alice Freeman Palmer. You will recall that Miss Freeman, the second president of Wellesley College and its real founder, was one of our greatest educators. When she became Mrs. Palmer, the wife of Professor George Herbert Palmer, the distinguished Professor of Ethics in Harvard University, she had had no specific training in domestic science and yet she became the efficient mistress of the home. In his biography of his wife, Professor Palmer lauds her for her success as a homemaker and gives an incident which occurred shortly after their marriage. It centers about the kitchen and I give it to you in Professor Palmer's words: "Powers tralned elsewhere were quickly adjusted to the home and used for the comfort of those she loved. When at one time she was struggling with a new cook on the subject of bad bread, and after encountering the usual excuses of oven, flour and yeast, she invaded the kitchen and herself produced an excellent loaf. Astonished Bridget summed up the situation in an epigram which deserves to be recorded, 'That's what education means—to be able to do what you've never done before.' "[15]

Turning to the sphere of statesmanship, I am indebted to Dr. Flexner for another illustration of this principle. It is none other than the career of the greatest statesman that Germany has produced since the War, Dr. Stresemann. This man, who distinguished himself in statesmanship, was thoroughly educated by a classical course in a German gymnasium, and in the university specialized in the department of Economics. When the crisis in the history of his country came, he went to his post as the Chancellor of the Reich with only his univer-

[15]George Herbert Palmer, *The Life of Alice Freeman Palmer*, p. 225f,. Boston, Houghton Mifflin.

sity education and his experience in industry as manager of the Association of German Chocolate Manufacturers. Theoretically he had not been prepared at all for his high office. In fact, no German had been prepared to be the head of a defeated and ruined country. The schools had taught that in case of war with France there would be a speedy and easy victory, yet the education which Dr. Stresemann had received prepared him for success and outstanding leadership when the country lay prostrate, crushed on the field of battle and ruined in her economic life.[16]

Let me give you from another sphere a third illustration, which came to me in my reading during the past summer. One of the books which I read during the summer was the biography of Colonel Lawrence—T. E. Lawrence of Arabia—by Liddell Hart, the English military critic. This biography is not of the general type but has as its definite aim the estimate of Colonel Lawrence as a military leader. Liddell Hart's estimate of this man makes him one of the great military captains of all time, and his contention is that some of Lawrence's battles reproduced the strategy and the tactics of the greatest commanders of all history, like Hannibal or Napoleon. In weighing the validity of the theory that efficient education consists in training for specific tasks, it is pertinent for us to note that Colonel Lawrence never had any *ad hoc* training in a military college. He was an Oxford graduate; his interest was in the Crusades; his graduation thesis bore the title "The Influence of the Crusades on the Mediaeval Military Architecture of Europe." The military aspects of his subject led him to read some of the classics of military strategy, but aside from this he had no interest in warfare. In order to write a thesis based on first-hand knowledge, he not only visited the castles of Europe but spent his long vacations in tramping over Syria and Palestine, countries dotted with the ruins of Crusader castles. As he was poor, he used to put up in the village caravanserai instead of the hotels frequented by tourists. Without any course in psychology he learned to know the com-

[16]Abraham Flexner, above, pp. 329f., 343f.

mon people of the Near East, their ideals and their modes of thought. He was also interested in archaeology and had assisted in excavations on the Hittite mounds at Carchemish on the Euphrates. You would naturally say that he had very poor training to lead an army, but in the opinion of this official military critic his leadership of the Arab army which finally took Damascus marks him as one of the greatest captains not only of the World War but of all times.[17]

At this point I intend to call your attention to a vicious consequence to the ministry of the educational theory and practice of America during the past twenty-five years in its effect upon theological education and the ministry. In view of the facts adduced it is quite evident that the college and university education of this period has not laid an appropriate foundation for theological scholarship, and here I have in mind such scholarship as is necessary for the equipment of one who is to be a teacher in the classrooms of the institutions where the future ministry of the Church is to be trained. The proof of this assertion is quite concrete. Union Theological Seminary in New York City has gone across the seas and secured for its faculty Dr. James Moffatt, Ernest F. Scott, Hugh Black, Foakes Jackson. Hartford Theological Seminary in recent years went to Scotland for its professor of New Testament Exegesis, George H. C. MacGregor, who was called back to one of the universities of his native land. Drew Theological Seminary, one of the leading institutions of the Methodist Episcopal Church, after the death of their distinguished scholar, Robert W. Rogers, an ornament of American scholarship and American letters, called a Scotch Presbyterian to the Chair of Hebrew and Old Testament Interpretation. This same seminary also went to England, to the Wesleyan Church, to secure Rev. John Newton Davies as its professor of New Testament Interpretation; and the Western Theological Seminary turned to Scotland and made a find in Professor Donald Mackenzie, whose merits have been recognized by Princeton. In ponder-

[17]Liddell Hart, *Colonel Lawrence. The Man Behind the Legend*, New York, Dodd, Mead Co., 1934.
Lawrence's genius as a military leader is summarized pp. 354-365.

ing the significance of the presence of these European scholars in American theological institutions it is well to remember that the list is not exhaustive. The boards of these institutions would naturally prefer to call an American scholar to their chairs, but their policy to go across the seas can be justified by the situation. They have not been able to find the men who have adequate preparation in languages, philosophy and history, combined with experience in the active ministry of the Church, who are capable of efficiently conducting classes in these subjects. And the lack of adequate preparation for theological teaching cannot be fairly attributed to any want of interest on the part of the past generation, nor to a deficiency in intellectual capacity, but simply to one cause, namely, American educational theory working itself out in life, the theory of the New Education as applied to the secondary schools, the colleges and the universities of the country. In a word, it is impossible to rear a superstructure of theological scholarship upon the foundation of the utilitarian *ad hoc* theory of education which is dominant in American life today.

From the discussion there emerges a sharp distinction between training for a specific task and the education which has as its aim the development of the powers of exact and careful thinking, necessary for leadership. The traditional ideal of the Presbyterian Church for its ministry is education and not training. In recent years this ideal has been obscured by the influence of the New Education and the superficiality of our age, with the result that many inept modifications have crept into our curricula producing wrong emphases and creating confusion as to purpose in the minds of all concerned, the ministry, the Church, the professors and students of theological seminaries.

The purpose of this article has been to clear up this confusion, and to assist those who are interested to recapture the old ideal which is sound from both the ecclesiastical and the pedagogical points of view and to readapt it to the intellectual and social environment of the present age.

A PASTOR'S SLANT ON MISSIONS.

By the Rev. Hugh Thomson Kerr, D. D., LL. D.,
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For over twenty years I have been teaching classes of students each week during the college year. The Pitkin Club, composed of students of the University of Pittsburgh, has met with me each week for luncheon. There are about sixty or seventy young men and women in the Club. It was named after Horace Pitkin, who gave his life at the time of the Boxer Rebellion and whose name a generation ago fired the imagination of students. The Club was organized after the Student Volunteer Convention which met at Kansas City. A second student club meets each Thursday evening for dinner in the Church House. It was organized after the Des Moines Volunteer Convention in 1920. Both these clubs developed out of an intense interest in missions and for years the study of the missionary enterprise was the basis of our discussion. Since that time a change has taken place and missions now have only an incidental place in the thought of the clubs. They are vitally interested in the gospel and its application to life and we have many memorable hours following the teaching of the Word of God. But real interest in missions has faded out. There are a few choice students who are ready to listen and respond but for the rank and file the subject which was once central is now far out on the periphery.

These young people have, what they think, more vital and immediate interests. Something has happened. The note of the apologetic is everywhere being sounded not only in such groups and in college circles but in the Church itself. Books by distinguished leaders are issued whose titles present the defensive view. The Secretary of the Presbyterian Board of Foreign Missions has a small and very choice book entitled *Are Foreign Missions Done For?* The Secretary of the American Board has a fascinating little volume called *Foreign Missions*

Under Fire. These titles reflect the critical attitude of our generation. If the question is asked, To what organization or institution has passed the missionary flame? the answer seems ready at hand. It is the Communist who possesses the missionary passion in our day and is willing to suffer the loss of all things that he may win one convert to his faith. He is on the job in season and out of season. Dr. John A. Mackay, himself a missionary, recently said: "What a devastating indictment of popular Christianity is implied in that other saying of the creator of Zrathustra: 'Redeemers must you show yourselves to be if I would believe in your Redeemer!' The sterile lives of Christians are the greatest obstacle to the progress of Christianity today. There is so much more thrill, conviction and irresistible drive in the lives of Communists than there is in the lives of most professed followers of Christ. If this continues, new 'middle ages' lie in the wake of the present. Who that has red blood in his veins and a great hunger for something to live and die for would not prefer to be a Communist than an average church member?"

What has happened? The attempt has often been made to interpret the modern mood, and all that can be done here is to set forth what one who is in the active ministry and whose heart is in the missionary enterprise observes as he goes about the daily work of his parish.

First of all, there is no doubt that the interests of young people have changed. They have changed through enlargement and through the stern pressure of reality. New tides of thought are moving up the shore. We do not go forward in a strange line. There is a constant ebb and flow. Each era has its own characteristics. One generation experiences a trade depression and the following generation a trade revival and these revivals take place in every department of life; in Art, Science, Politics and Religion. There is a constant backward and forward movement. No generation is without a revival in some area of the spirit, for the spirit of man is always eager and active. If the cause which once stirred the conscience and temper of the Church is moving out with a "melancholy, long withdrawing roar" it is because some other tidal movement presses in

upon us. Today the mind of our generation is intent upon creating a more abundant life for every man. We may not like the use of our Lord's high language of the spirit for economic purposes but we know that people feel and think. Over fifty years ago Dostoevsky put the thought of our day into striking language which seems prophetic. He makes The Grand Inquisitor say to Christ: "Thou didst reply that man lives not by bread alone. But dost Thou know that for the sake of that earthly bread the spirit of the earth will rise up against Thee and will strive with Thee and overcome Thee, and all will follow him, crying, 'Who can compare with this beast? He has given us fire from heaven!' Dost Thou know that the ages will pass, and humanity will proclaim by the lips of their sages that there is no crime, and therefore no sin; there is only hunger?" If you wish an alert interest among youth you can get it immediately by presenting the "Bread Theory" of life in any of its phases. There is a prompt demand for social justice in industry, in education, in race relations, in international affairs, and these are the high issues that hold the hearts of our generation. And these are the issues, too, which are pressing in upon the task of the missionary himself and leave him confused and bewildered in the midst of the injustices which he sees.

In the life of Aggrey of Africa it is all put into one poignant paragraph. He had gone back to his old home in West Africa and there he had seen humanity exploited—a terrible, horrifying picture. After his heart had been torn by what he had seen he goes on to tell how he stood up to address those same people in the Church. "I talked patience, domestic virtue, simple honesty and thrift. Then I remembered what I had seen on the road the day before. . . . Then my voice began to quiver. Something was choking me. O Heavens! Shall I preach of bravery, of standing for their rights? That were sheer madness, sin, criminal in me, for that at present means death and the swift hastening of the studied work of utter extermination of my people, which is already proceeding here and will continue unless Jehovah steps in, unless civilization cries, Stop! I talked about our two greatest friends, God—

and the missionaries. Then I talked of Heaven and the streets of gold. . . . They seemed encouraged, both the natives and the missionaries, and they sang with meaning and faith, 'God will take care of you.' " We have all felt like that and have been on the threshold of closing the doors of the Church until the things that are wrong have been made right. Long ago Jonathan Edwards said that a revival of religion is nothing else than the result of unusual attention. How can we gain the attention of people today when their minds are occupied with other issues that seem to them immediate and imperative?

In the second place, there has come over the mind of our age a new attitude towards the non-Christian religions. It is an age not only of tolerance but of indifference. The Laymen's Report has emphasized this attitude. It has these words to say: "The final truth, whatever it may be, is the New Testament of every existing faith. We desire the triumph of that final truth: we need not prescribe the route. It appears probable that the advance toward that goal may be by way of the immediate strengthening of several of the present religions of Asia, Christian and non-Christian together. The Christian who would be anxious in view of such a result displays too little confidence in the merits of his own faith. Whatever is unique in it and necessary to the highest religious life of men can be trusted to show its value in due time and in its own way. Meantime, if through growing appreciation and borrowing, the vitality of genuine religion is anywhere increased he may well rejoice in that fact. He will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth."

The practical result of this teaching is that all religions are equally good, and if so, why seek to impose our faith upon that of someone else? This of course cuts the nerve of all enthusiasm for the spread of the gospel both at home and abroad. This of course was not the intention of the Report but this is the conclusion which the man of the street draws from the ar-

gument, and the only cure for this false and flabby religious attitude is to re-learn the meaning of the gospel and its unique supremacy as the religion of redemption.

Underneath this indifference and critical attitude is the failure to appreciate the gospel. The passion for missions inevitably fades out when the flame of evangelism burns low. When the Student Volunteer Movement swept through the colleges, young men and women were taking Christ seriously for themselves and for others. Their eyes were not only on India and Africa, China and Japan, but on America and Canada, England and Scotland. They were wide awake to the issues of a near-at-hand application of the gospel. Bible study and not discussion groups were primary. They did not spend time answering the question, "Why pray?" but they prayed that God would send forth laborers, and God sent them. The missionary enterprise was the fruit of a warm evangelical faith that took Christ at His word and the New Testament at its face value.

These facts are well known. The important thing is, What will the Church make of the facts? How can we meet the issue, for the gospel fails when it is not for every one in every land, in every generation?

In the first place, the missionary enterprise must have a renewal of intellectual life. Christianity is not only a way of life but a way of thought, and it will cease to be a way of life if it ceases to be a way of thought. The missionary cause cannot be nurtured on romanticism. The world has been brought to our doors and through magazines, the radio and the moving picture the ends of the earth are known to our children. We will not get on by comparing the best of the white race with the worst of the Negro race. We will not create Church opinion by reiterating odd things about far away people or by impeaching the ignorance or backwardness or wickedness of other nations. Our own nation is ignorant and backward and wicked itself. There must be a new intellectual appreciation of the task we are trying to do. Missionary literature that gets into the hands of our church members fails to tell the whole story. The missionary libraries of many ministers is utterly inadequate, for there is no class of books that

goes dead so quickly as books on missions. The books that abide are the biographies of the missionaries themselves which tell of their motives and sacrifices and successes and failures. They are alive with the breath of immortality. Mission Boards and the Pulpit must bring forth out of the mission treasury things new and old which will compel the conscience and intellect to give assent. The truth will make men free and there is needed a great tidal movement of information about the task that is being done and the fruit that is being gathered.

There is reason to believe that the financial appeal gets in the way of the missionary enterprise. People cannot see the need because of the appeal for finances. Their sympathy is inhibited. Of course money is needed but money comes best by pursuing a policy of indirection. It would be well if pastors would preach about missions when no appeal for money is to be made. Money comes when the heart is stirred. Money comes when the eyes are opened. Money comes when imagination and faith and love have been quickened. It is not because the Boards need money: it is not because missionaries' salaries have been reduced or the local budget must be raised that people should be asked to give but because of "Him who loved me and gave Himself for me." That is the spring of sacrifice. When the spiritual life of the people is warm and responsive, the treasury of the Lord will not be empty. Alexander Duff of India put his finger on the situation when he said: "There was a time when I had no care nor concern for the heathen. That was the time I had no care for my own soul. But by the grace of God when I began to care for my own soul, then I began to care for the heathen, too. And in my closet on my bended knees I said: 'O Lord, Thou knowest silver and gold I have none for this cause. What I have, I give; I offer myself; wilt Thou accept the gift?' " If the love of Christ leads to the sacrifice of life, what will it do in the realm of lesser things?

One last word. If there is a fading out of the flame of missionary enthusiasm, it is a reflection upon our present evangelical attitude. There are churches sacrificing to support a foreign missionary who are blind to the unsaved within their

own parish. There are woman's missionary societies keen about raising their "Quota" who have little or no interest in evangelizing their own neighborhood. It is only the dynamic of the gospel that sustains missions. In interpreting the inspiring message of the Jerusalem Conference which said everything in five words—"Our Message is Jesus Christ"—the Laymen's Report stumbled. It said: "This language, full of meaning as it is for those who already know what Jesus stands for, is of course full of mystery for those who do not. To the average Oriental, without further explanation, it could mean nothing. Even to many a contemporary in the West, unused to the language of the churches, it means little more than a current phrase marking loyalty to a tradition somewhat undefined in his thought. In our own effort to present the message of Christianity, we desire to use the privilege of laymen in avoiding as far as possible the language of the unexplained symbol." If Jesus Christ is only an "unexplained symbol" we might just as well close our missions and turn our faces towards Mecca.

Great service can only come from a great creed. "By their fruits ye shall know them." There is a lovely story of Carlyle which tells of his walking with Bishop Wilberforce after the death of a mutual friend, and saying to him, "My lord, have you a creed?" "Yes," Wilberforce answered. "And what is more, the older I grow the firmer that creed becomes under my feet. There is only one thing that staggers me." "What is that?" asked Carlyle. "The slow progress that creed seems to make in the world," replied the bishop. Carlyle remained silent for a moment and then said, "Yes, but if you have a creed you can afford to wait." No, we cannot afford to wait. We can afford to go forward and as we march the words of the Master will sing themselves into our souls, "Lo, I am with you always, even unto the end of the world."

"WILLIAM WHITTINGHAM OF CHESTER."*

Reviewed by the Rev. Edward Mack, Ph. D., D. D., LL. D., Cyrus H. McCormick, Professor of Hebrew and the Interpretation of the Old Testament in Union Theological Seminary, Richmond, Virginia.

The city of Chester is one of the comparative few in England that can claim a continuous history from the dawn of civilization—and before that epoch. The county in which it is situated is, for the most part, a plain, divided by a low range of hills. The hills were the haunts of prehistoric man, but as civilization advanced, the plain was cultivated by the tribes who forced their enemies to the hills. It was not, however, until the first of the Roman legions arrived in the last quarter of the first century of the Christian era that the plain was taken possession of as a whole, these conquerors from the fertile lands of Europe soon perceiving the value of this distant though uncultivated part of the Empire. By means of camps and fortresses the indigenous inhabitants were compelled to flee to the mountains, maintaining a precarious tribal existence and gradually asserting themselves as a separate race, notably in north Wales.

Since that era, Chester has passed through every change of history and is today proud of the distinction of having more objects of archaeological interest than any other city in England.

Every phase of human civilization may be illustrated from the remains and records of ancient Cheshire. From the 16th century onwards it has had associations with America. John Brereton, a Cheshire man, accompanied the first party of Englishmen who arrived in New England and in the year 1602 printed a description of the north part of Virginia. Through

*The Honourable William Whittingham of Chester (?1524-1579). By J. Hay Colligan, M. A., President Presbyterian Historical Society of England. Biography of an Oxford scholar, a soldier, diplomat, poet and musician, who became the Puritan Dean of Durham. Price 3 shillings, 6 pence.

his marriage with Anne Hyde, a family with Cheshire connections, George Clarke, a Governor of New York, in the middle of the 18th century, settled in Cheshire in 1745 and is buried in Chester Cathedral, where an elaborate monument to him may be seen. Throughout the 19th century, Cheshire men settled far from their native land, but never forgot it. New Brunswick and Nova Scotia has each a city named Chester and in America there are twenty towns of that name.

In the volume recently published by Mr. Colligan, entitled The Honourable William Whittingham (?1524-1579) the author traces the career of one of Chester's almost forgotten worthies. Dealing with the Reformation period, he has adopted the biographical method in the study of history and has collected round Whittingham's name a number of notable persons and events. Christopher Goodman, also a native of Chester, John Knox, the Scottish reformer, Miles Coverdale, the Bishop, whose work as a translator of the Scriptures alone entitles him to fame—those are several of the numerous names that occur in this book.

Whittingham was a descendant of a Lancashire family, a branch of which had settled in Cheshire. Born on the eve of the Reformation movement, he went to Oxford with the intention of entering into the politics of the newly constituted Protestant realm. During his studies abroad he became religious, and having visited the principal Reformation centers, he brought his sojourn to a close by a visit to Calvin at Geneva. He returned to England, a favorer of the new regime, and upon the reversal of the ecclesiastical policy in the reign of Queen Mary he and his friends took up their abode in the hospitable city of Frankfort-on-Main. The story of the differences of opinion between the Protestant exiles at Frankfort, Basle, Zurich, Strasburg and other places has been preserved in an anonymous work entitled "The Troubles at Frankfort," printed in the year 1575. Its authorship is still one of the problems of English literature and in a textual note Mr. Colligan considers it to have been a composite document. After months of controversy upon fundamental matters of difference Whittingham and his friends proceeded to Geneva, where an

English congregation was formed in accordance with a strict and literal Scriptural standard. Calvin's approval was given to this venture, and the model was undoubtedly that which the city had adopted under the guidance of that great French leader of European Protestantism.

The English congregation at Geneva introduced several features which in the reign of Queen Elizabeth became the familiar marks of a polity designated "Genevan" and afterwards stigmatized by the name "Puritan." These were the recognition of the sermon as a definite and necessary part of worship, the practice of singing selected psalms in metrical versions, the autonomy of the "particular, visible Church" and the assertion of the right to act in the matter of church discipline independently from the magistrates. The "model" of the English church at Geneva was introduced into Scotland by Knox, and by means of a grouping of particular visible churches a national church was formed. It remains to this day "Presbyterian" in worship, polity, doctrine and discipline. It was the form advocated by Hooker, Cotton and other American Puritans; and its principles were preserved in the "plat" or platform adopted at Cambridge, Massachusetts, in the 17th century. In England, the attempt to establish a similar model failed, notwithstanding the struggles of the Puritans; and the anomaly of two distinct forms of church government remains to this day in the United Kingdom.

Mr. Colligan traces the spread of Presbyterianism (as afterwards it was designated) among English-speaking peoples with incidental references to America and to various parts of the British Empire. His purpose is to show that the movement originated with Englishmen rather than with Scotsmen, and although that redoubtable Scot, John Knox, was for a time one of the preachers at Geneva, the documents printed there in the year 1556 were intended to be an alternative Order to that in the Second Prayer Book of Edward VI, a literal adherence to which was enacted during the reign of Queen Elizabeth. In this episode of English Protestantism, William Whittingham took a leading part. By his appointment to the Deanery of Durham, with no other form of ordination than that

which he received at Geneva when he became a minister there, we have an indication of a tendency to Presbyterianize the Church of England at that time.

Mr. Colligan describes Whittingham as the first English Congregationalist, because he maintained the autonomy of the particular visible church, and as the first English Presbyterian, because, in all probability, Whittingham had some part in the drawing up of the constitution of the Reformed Churches of France, on an organized, Presbyterian basis, in the year 1559.

The author of this book, has been for years Historian of the Presbyterian Church of England and as such has, out of his wide research studies, made many valuable contributions which are of great interest to American as well as to English Presbyterians. This volume is of especial value because of its authoritative information on many points of our Presbyterian heritage; such, for example, as Whittingham's leading part in the preparation of that Presbyterian version, the Genevan Bible; his service in helping to frame the polity of the English Church at Geneva, afterwards to become substantially the polity of the Presbyterian Churches in Britain; and the clear light which he throws upon that not inconsiderable list toward Presbyterian-mindedness always present in the Low Church groups of the Established Church of England, so well illustrated by Whittingham's becoming and continuing Dean of Durham with only Presbyterian ordination. Buy the book, and so gain for yourself its rich fund of information!

KEEP UP YOUR READING!

A list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers. For a copy of the regulations governing extension loans, the prospective borrower should address a request to The Librarian, Union Theological Seminary, Richmond, Va.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

CONCERNING THE BIBLE. By *Conrad Skinner, M. A.*, Chaplain of Leys School (England). The Abingdon Press. 292 pages, with index. As the foreword by Paterson Smyth says, this book is not only interestingly written but refreshingly candid and straight about difficulties.

It is intended for the general reader, which in England implies a higher degree of education than "general readers" can boast over here. For the college man or college graduate, however, this will be an illuminating book. Based on Paterson Smyth's famous series, this short book introduces the reader to the story of how the Bible was written and collected and handed down to our own times, including at least a summary account of the canonical and a word about the apocryphal books. The Old Testament is treated as the "concurrent literature of a people on the march" and the New Testament as the witness to the risen Christ. Some of the diagrams and photographs are of special interest, as for example that (copied from Peake's Commentary) showing the relation of "Q" to the other Gospel material and that showing how we got our Bible. Of special interest is the last section, on Revelation, Inspiration and Authority, presenting the thesis that "the value of the Bible is in what it records, not how." Those who are timid about accepting critical views about the Bible for fear that Christian faith may thus be destroyed will be heartened to find the author one who though not blind to facts is strong in his faith in the living Christ. "Criticism can never harm Living Revelation," says he. "You can discuss, compare and criticize the style of the Gospels, find little mistakes or even big ones. But unless you can rub out of life the Living Figure, you cannot lose your Revelation." K. J. F.

BIBLE HISTORY REFERENCES. Vol. I. *By F. Rupprecht.* Concordia Publishing House, St. Louis, Mo. 460 pages. $2.50. This volume covers the Old Testament history with notes and facts necessary for the understanding of these priceless stories. It is a treasure house of information and is conservative in its standpoint. It is a rather unique book that any teacher of the Bible will find useful, though it is specially designed for use in connection with Lutheran publications.
J. C. S.

THE STORY OF THE BIBLE. *By W. Russell Bowie*, Rector of Grace Church in New York City. Abingdon Press. 548 pages. $3.00. This book fills a long-felt want. Of scholarly books on the Old Testament there have been many. Investigation having passed through various stages, a general agreement of sane criticism has been reached, and the results have been published in many forms. There have been commentaries, "introductions," text-books galore, all presenting much the same viewpoint. But still there has been a haziness in the plain Christian's mind. "Is the Higher Criticism reverent? Has it torn the Bible to pieces? What is the Bible like in the light of present knowledge?"

Such questions have been often answered but never in the form

which Dr. Bowie has chosen. With all the scholarly apparatus at hand, still there was need of a plain "Story of the Bible" on the plan of the old and useful Foster or Hurlbut yet making use of the researches of the best scholarship of modern times, a book which children could enjoy and educated adult Christians read with intelligence and profit.

Such a book Dr. Bowie has produced. From Genesis to Revelation the story moves, old yet new, and not less compelling for being passed through the prism of Dr. Bowie's mind. Those who read his brochure, "The Book of Light," for Bible Sunday in 1933 will know in what reverent and enthusiastic spirit he approaches his task. The resulting story (to quote his own words) "is like a road that leads up-hill. It starts in the shadowy places where the dawn is just beginning to break, in the misty glades of men's earliest thinkings, where all sorts of wonderings are abroad. It passes by altars where a worship still imperfect is yet made beautiful by the adoration of worshippers whose eyes are lifted to the highest that they knew. It climbs the great slopes of expanding vision along which the prophets point the way. On and up it goes, until it reaches the mountain peak of the mind and heart of Jesus, beneath which the long gradations of the journey fall into their perspective and before which a new world lies." K. J. F.

THE MODERN APPROACH TO THE OLD TESTAMENT. *By Rev. Jewett C. Townsend.* The Stratford Company, Boston. 227 pages. $2.00. Written from the standpoint of the pastor who is trying to induct his people into some idea of the methods of scholarship as applied to Bible study. It does not profess to present anything novel. A book of this sort to warrant wide reading ought to recommend itself either by an intriguing style, a forceful presentation, the setting out of fresh material or a clarification of previous work. But it cannot honestly be said that the present book is distinguished for any of these merits. K. J. F.

THE STORY OF THE OLD TESTAMENT. *By Edgar J. Goodspeed,* of the University of Chicago. University of Chicago Press. 177 pages, with index. $1.00. This is less a book about the Old Testament than a series of brief expositions, book by book, generally in the order of their chronological appearance. Thus one begins with Amos and concludes with Ecclesiastes. All quotations are from the well-known "American Translation" of the Old Testament,—like Goodspeed's New Testament, possessing the virtue of clarity even though seldom beautiful. Suggestions for first-hand study, and questions, follow each chapter. There are brief concluding chapters on the formation of the Old Testament and on the Apocrypha. K. J. F.

AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT. *By Oesterley and Robinson.* The Macmillan Co., New York. 454 pages. $4.00. This is the outstanding book of the year in the field of Old Testament studies. It is intended to fill a place between the popular Introductions by McFadyen and others and the exhaustive Introduction by Driver. There are two short chapters on the Canon and the Text. Following these each book is taken up in the order in which it appears in the English Bible with the exception of the Pentateuch, which is treated as a whole. The authors have followed the generally accepted analysis of the Pentateuch and date the documents in the order of J E H D P. The forty-six pages devoted to the Pentateuch give a clear statement of the problems involved and the solution which the above analysis offers rather than a discussion of the various theories that have been offered. In discussing the Ezra-Nehemiah books the authors date the arrival of Nehemiah and Ezra in Jerusalem in the years 444 and 397, respectively. This whole period and the problems involved are more fully discussed in the second volume of their *History of Israel.* There is a chapter devoted to Forms of Hebrew Poetry and also a fine discussion of The Psalms. The chapter on Wisdom Literature takes up the whole subject of Wisdom in Israel including the uncanonical literature. There is a chapter on general introduction to the prophetic books in which the authors point out that we have here in the main three types of material, Oracular Poetry, Biographical Prose and Autobiographical Prose, which was used to forms the books as we have them today. This is followed by a detailed study of Isaiah. The rest of the prophetic books are dealt with more briefly. The authors have emphasized the importance of textual criticism, the LXX and the historical background in approaching the many problems of Introduction. In only one instance have the authors been unable to agree. The book is thorough and complete. No student who wishes to understand the present position of Old Testament scholarship can afford to be without it.

H. S. T.

NEW BIBLE EVIDENCE. *By Sir Charles Marston.* Fleming H. Revell Company, New York. 249 pages. $2.00. This is in many ways a disappointing book. The evidence which he calls new has been made familiar in the past few years by the leading archaeologists of the world. Instead of an impartial judge the author is an avowed defender of the conservative view of the Old Testament history as against the views of higher criticism, and he interprets all the evidence so as to make it fit in with his foregone conclusions. To state that the great Old Testament characters were in contact with the Unseen in a manner similar to the mediums of spiritualists, that David used automatic writing, that prophecy is second sight, that the Masons could

give the exact date of Solomon's temple if they chose, etc., is to hold a theory of the Bible and Inspiration that few of the most conservative scholars would accept. The mere knowledge of facts does not in itself qualify one to be a true interpreter of those facts. The author is a layman who has put a great deal of time and money into archaeological expeditions but who is evidently unfamiliar with the findings of the best Old Testament scholarship. The book is very readable and contains a wealth of interesting and helpful facts about archaeological discoveries in the past ten years, but the reader should be careful about accepting his conclusions. H. S. T.

THE ASSYRIAN AND HEBREW HYMNS OF PRAISE. *By Charles Gordon Cumming.* Columbia University Press, New York. 176 pages. $3.00. The first division of this book is a study of the different types of Hebrew Hymns of Praise. This is followed by a section on the Assyrian Hymns of Praise. The third section which comprises the body of the book is a comparison of the Assyrian and Hebrew Hymns of Praise. In this section the author has placed side by side selections from the Assyrian and Hebrew Hymns, which show the striking similarity between the literary form and the religious ideas of the Assyrian and Hebrew Hymns. The book serves to emphasize the very great influence of the Tigris-Euphrates valley on the religious conception of the Hebrews. After emphasizing the similarity between the two groups of hymns, the author points out, quite correctly, that the Hebrews did not simply borrow their hymns but that out of this polytheistic background they created a new and distinct type of Hymn of Praise. The book is a splendid contribution to the study of comparative religion and those who are interested in the subject will find it very helpful. H. S. T.

FROM THE RAINBOW TO THE CROSS. A Layman's Handbook for Old Testament Reading. *By E. Purdon Dupee.* The Southworth-Anthoenses Press, Portland, Me. 217 pages. This book rather confirms my belief that cursory treatments of the history and of most of the poetry of the Old Testament are undesirable. These passages are quite capable of speaking for themselves, and unless the commentator can tell us actually *more* than they themselves tell, they are best left alone. In regard to the prophets and some of the obscure poetry, I feel that we need all the help we can get. The author feels that the Old Testament is a collection of "uncensored" manuscripts "often revised, over a period of twelve centuries" containing much that is splendid and some that is "unbelievable and barbaric." The history and most of the psalms were written after the captivity. Here the author often dips into archaeology and ancient history with indifferent results. The section (lengthy) on the prophets, however, is excellent and will repay careful study. D. R. B.

ARABIA AND THE BIBLE. *By James A. Montgomery.* University of Pennsylvania Press, Philadelphia. 207 pages. $2.00. The brilliant discoveries in Egypt and Babylonia since the publication of Robertson Smith's *Religion of the Semites* have more or less eclipsed the study of Arabia for its contribution to the understanding of the Old Testament. This book is therefore especially timely.

The author begins by showing the intimate relation between the Bible and Arabia and the Arabs. This is followed by a fine discussion of Arabia itself. In chapter seven there is a very suggestive study of the possible race relationship between the Hebrews and the South Arabians, based on name and word formation. The closing chapter is a general summing up of the relation between the Hebrews and the Arabs. The book is the substance of the Haskell Lectures delivered at Oberlin College and its nontechnical nature makes it available for the general reader. For the more serious student the complete footnotes will be of great value. Everyone interested in a better understanding of the Old Testament should read this book. H. S. T.

GOD AND THE SOCIAL PROCESS. *By Louis Wallis.* The University of Chicago Press. 353 pages. $2.00. This is a fresh and suggestive study of the History of Israel from the social and economic point of view. The author begins by pointing out that the Hebrew uses the word *baal* for the landed aristocracy of Palestine which held that land and slaves were personal possessions to be bought and sold. The desert clans who first invaded the hill country of Ephraim brought with them their strong sense of group ethics or *mishpat*-justice. These two opposing ideas of possession came into conflict when the Amorite *baals* who lived in the walled cities of the open country sought to dominate the Hebrew farmers and cattle raisers of the hill country. He points out that it was the economic problem in this conflict which came to a crisis in the Deborah campaign of Hebrew history. The author points out that the Hebrew never conquered these cities but that they were gradually absorbed first by intermarriage and finally incorporated by David into the Hebrew nation. As the Hebrew nation finally took form there were two classes, the landed proprietors, or *baals*, who held to the ethics of the settled Amorites, and the poorer class, who clung to the *mishpat* ethics of the desert period. The great service of the prophets in later years was to identify Jahweh with the *mishpat* ethics of the desert period. The author has traced this struggle through the entire history of the Hebrew nation, and there is much that he says which has a direct bearing on modern social problems. The grave defect of the book is the author's extreme and radical handling of Hebrew history. This is all the more to be regretted as the book has been chosen as the January selection of the Religious Book

Club and will be read by many who do not have the background to read it discriminately. H. S. T.

THE PROPHETS AND ISRAEL'S CULTURE. *By William Creighton Graham.* The University of Chicago Press. 117 pages. $1.50. The first part of this book is a splendid survey of the development of culture in the two great valleys of the Nile and the Tigris-Euphrates rivers, with Palestine as the center, from the earliest times until the center of world movements passed from the Near East. This survey is made with the social implications of world movements in mind. The second part which deals with the prophets is somewhat disappointing. The author makes the mistake, which has frequently led to the just criticism of all those who are interested in the social application of Christianity, of leaving out that which was the dynamic of the prophet's message. The prophets preached a social gospel because they had a new conception of God. The author sums up the message of the prophets thus: "Through the prophets, the Hebrew people, as a people, developed the faculty of self-criticism which, whether in an individual or in a society, is always a necessary step in cultural progress." The chief value of this book is that it shows the trend of modern Old Testament scholarship. A trend which has rich possibilities in the application of the message of the Old Testament to modern life. H. S. T.

JEREMIAH—MIGHTY MAN OF GOD. *By Henry Horn Hiscox, D. D.* Fleming H. Revell Co., New York. 94 pages. $1.00. This is a striking and altogether unusual study of the life and work of the great prophet. The author devotes the major portion of his attention to the latter part of Jeremiah's life. A number of incidents which are usually ignored are dealt with in a unique way. But on the whole we are not able to say that the book makes any real contribution to our understanding of Jeremiah or of his prophecies. H. R.

250 BIBLE BIOGRAPHERS. *By Frank S. Mead.* Harper and Brothers, New York. 250 pages. $2.00. The most valuable book I have yet reviewed. Primarily so because of its choice of subject matter. People are universally more interested in people than in any other subject, and there is psychological ground for the belief that they are more influenced by stories of people than by anything else. This volume is everything that such a collection should be. First, it has that brevity (each sketch occupying less than a page) which makes the one or two points offered stand out in unforgettable clarity. Even better, however, it has that insight which is able to single out one or two things really worth saying about each character and to fit all the material offered together with the skill of a "short short story" writer to pro-

duce climaxes of the most dramatic type. Let everyone sell his cloak, if need be, to buy this book. D. R. B.

MEN WHO STOOD ALONE. *By Mary Jenness.* Morehouse Publishing Co., Milwaukee, Wis. Two volumes: Stories. 114 pages. $1.00. Teachers' Guide, 74 pages, $.90. Almost as valuable as 250 BIBLE BIOGRAPHIES, and for the same reasons. This work is offered as a text for Intermediate-Senior classes in the Church School. There are stories of thirteen prophets, splendidly fashioned from suggestions to be found in their writings. There is movement, action and drama enough for the most critical, and the stories "really live." A certain amount of freedom for the imagination is obviously required. My only criticism is the somewhat vacillating attitude toward the miraculous. Certain miracles are explained away while other equally marvelous ones are retained without comment. The Teachers' Guide contains numerous suggestions drawn from Miss Jenness' own experience or from that of associates who have actually taught this course.

D. R. B.

TOWARD THE SUNRISING. *By B. H. Bruner.* The Cokesbury Press, Nashville, Tenn. 279 pages. $1.50. I wish that every Christian man and woman in America could read this book. It is a most delightful and attractive Christian volume. The author has gone through the Old Testament for the sunrising and sunsetting texts and from them has derived suggestion for fourteen illuminaing sermons. The style is clear, flowing and expressive, which makes for easy, interesting reading. The matter is rich in instruction, suggestion and inspiration.

J. C. S.

FORM CRITICISM. *A Translation by Frederick C. Grant* of THE STUDY OF THE SYNOPTIC GOSPELS *by Rudolf Bultmann* and PRIMITIVE CHRISTIANITY IN THE LIGHT OF GOSPEL RESEARCH *by Karl Knudsin.* Willett, Clark & Co., New York. 161 pages. $2.00. Form Criticism comes to us from an environment so different from our own that it is hard for us to form an adequate picture of it, but it has already had such an effect on our leading universities and on the literature coming from them that it deserves careful study. It is an effort to determine the form and content of the very earliest sources of our Gospels, when they were in the "oral tradition" stage. This is possible because most of the material of the Gospels is still in "forms" comparable to that of oral literature which has survived from that period, which suggests that it may still be largely in the state in which it was first circulated. Bultmann thus distinguishes miracle stories, sayings still in their original narrative setting, sayings which have lost their setting

(parables and proverbs mostly), prophetic or apocalyptic passages, and legal discussions, and cites material in similar forms which has survived from the story-tellers, the preachers, the rabbis, the prophets and the legalists, respectively, of that time. The chief result of this type of study is that instead of visualizing the character of Mark (or Peter) or Matthew or Luke behind our Gospels, we visualize the composite character of the Christian group as a whole, and by observing the nature of the things they preserved about Jesus we may infer the type of people they were and their interests, etc. The form critics carry this to the extent of saying that the early writers colored the words of Jesus somewhat by their own ideas, to which Easton replies in his "The Gospel Before the Gospels," which should be read in this connection, by showing that many subjects in which we know the early Christians to have been keenly interested are either ignored or treated unfavorably in the Gospels. All agree that a certain amount of editorial work was necessary to piece the original fragments into connected narratives, but these connectives and transitions can usually be distinguished from the original material. This volume is the first direct translation of any of the works of the form critics. Dr. Bultmann is, interestingly, one of the leading Barthians in addition to being one of the chief advocates of form criticism. Knudsin appears to be an associate or follower of Bultmann. D. R. B.

STUDIES IN THE GOSPEL OF MATTHEW. *By E. Schuyler English.* Fleming H. Revell Co., New York. 226 pages. $1.75. In this book we have an exposition of the Gospel of Matthew from the dispensational standpoint. For those who hold to this view of the Scriptures this is a very excellent exposition of Matthew. For those who do not hold the dispensaional view it is valuable in showing the ground and outcome of this interpretation of Matthew and for the many helpful interpretations it contains. The book is sound in the great essentials of our Christian faith. J. C. S.

THE EPISTLE TO THE HEBREWS. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 137 pages. $1.00. Dr. Erdman unfolds for us the meaning of what he terms "one of the most important documents in the literature of the world," for the Letter to the Hebrews holds up Christianity as "the perfect and therefore the final form of religious belief." As in the preceding fourteen volumes of this set of New Testament Commentaries, Dr. Erdman's exposition is clear and practical in form and spiritual in tone, and the whole series is admirably suited for Bible study classes, Sunday School workers or for devotional reading. Only Thessalonians and Revelation remain to be published, and we hope that they may soon be added to the set. J. E. B.

JESUS. *By Edmond Fleg.* E. P. Dutton and Co., New York. 336 pages. $3.00. "This is the story of Jesus as narrated to Fleg by the Wandering Jew—the paralytic to whom Jesus said 'Rise, take up thy bed and walk': who followed the Master and loved him, but denied him: who survives after nineteen hundred years the drama in which he took part: and who is thus able to relate it to the spirit of the succeeding centuries." In a remarkable manner, the author, a French Jew, carries us back into the atmosphere of the time when Jesus was thronged by the multitudes; the curious, the eager, the sick, the thoughtfully inquiring, the selfishly hostile. We hear their eager questions, "Who is he? The Messiah? Will he bring the Kingdom?" We sense their perplexity as in many ways he seems to qualify as the Christ and yet by his teaching and actions played a part so different from what they expected. We see mirrored in the men and women of the first century the questions and the difficulties, the fascination and the repulsion which have characterized mankind ever since it has tried to understand Jesus.

The author has handled the arrangement of the Gospel material with considerable freedom but on the whole with remarkable truthfulness and reverence. In the author, Fleg, we have the critic, the questioner, the doubter, raising the objections of the modern critic to miracle, or to the time and place of a saying, or challenging the authenticity of the Johannine or other material. The Wandering Jew, who styles himself "The Witness," overrides the objections with a calm "I saw it" or "I heard it.' The Zealots are made to play a larger part in the events of the final week than the Gospels give evidence of, and the death of Jesus is blamed on Caiaphas and Pilate rather than the Jewish people. However, in spite of such alterations, which are few in number, the book is remarkable for its acceptance of teaching, miracle, prophecy and Messiahship. It is intensely interesting, and will stir the emotions, quicken the imagination and bring back a freshness to the scene that will make the events live again. J. E. B.

DISCOVERING JESUS. *By Sidney A. Weston.* The Pilgrim Press, Boston. 137 pages. Cloth, $1.00; Paper, $.40. Handbook for a series of twelve lessons on the life of Christ for church school or other classes of young people or adults. Excellently handled. Dr. Weston gives excellent brief preliminary treatment of sources and critical theory generally; assignments are clearly outlined and well selected and organized. Each chapter then gives a series of quotations under the caption "What other writers say." My own inclination favors omitting of quotations which do not work themselves easily into the texture of a course, but these are so well selected and so pointed that I have nothing but praise for them. D. R. B.

FINE LINEN FOR PURPLE: REVERIES OF THE PASSION OF CHRIST. *By A. G. Paisley, M. A., Stockbridge Church, Edinburgh.* T. & T. Clark, Edinburgh. (Charles Scribner's Sons, New York.) 208 pages. $2.00. No one, I think, can read this book without feeling that he has been led deeper into the meaning of the solemn events which are discussed. The seven chapters deal with such subjects as the failure of the disciples in Gethsemane, Pilate, Simon of Cyrene, the penitent thief, Joseph of Arimathaea. The author's viewpoint is that the persons and incidents most closely connected with our Lord's passion are not only made significant by that association but help in turn to enlighten us concerning his divine self-sacrifice. There is a decided independence of approach and treatment. It is evident that the author has thought long and intently upon the words of the Evangelists and has brought to them a fine spiritual sensitiveness and a rare power of spiritual analysis. This is not a book to be read in a casual and hurried way, but it is one that is well worth lingering over. It is reverent and devout. The reader may feel now and then that some deduction of the author's is rather precarious, but the general impression which the book leaves is that it has afforded a truer, finer, deeper insight into the incidents of our Lord's passion. J. D.

THE RICHES OF CHRIST. *By Bede Frost.* The Macmillan Co., New York. 203 pages. $1.75. The writer gives the purpose of the book in the first sentence of the foreword: "This is not a book of meditations, but of materials for meditation." Father Bede Frost is one of the foremost authorities in the Anglican Church on prayer and meditation. This new book of short meditations is intended primarily for Lenten reading, but it will be found helpful the entire year. G. L. C.

PRODUCTS OF PENTECOST. *By L. R. Scarborough, D. D., LL. D.* The Fleming H. Revell Company, New York. 127 pages. $1.25. The Day of Pentecost was a marvelous epoch in the life of God's people. What glorious products have come to us from that day—the promises of divine power, the urges of the mission call, the opportunities of our passion, the foundations of our faith! Dr. Scarborough, President of the Southwestern Baptist Theological Seminary, in this book makes an interesting survey of this epochal event. Words flow with whitehot heat from the pen of this champion of evangelical truth. The following sentence states the author's theological position and is typical of his literary style: "One of the supreme messages of Pentecost is that men are lost, lost to the best life here, eternal life hereafter, lost to God, to hope, to Heaven; and this deep doctrine of depravity in the souls of men is one of the basal facts back of Pentecost, otherwise the Cross of Christ and Pentecost are not only tragedies—they are spiritual comedies." J. L. F.

CHRIST SPEAKS FROM CALVARY. *By Edward Jeffries Rees.* Cokesbury Press, Nashville, Tenn. 172 pages. $1.00. VICTORIES OF THE CROSS. *By Walter Albert Stanbury.* Cokesbury Press, Nashville, Tenn. 192 pages. $1.00. Here are two volumes of Lenten sermons from two Methodist ministers who have made large contributions to the religious life of North Carolina and the South. Of the ten chapters in Dr. Rees' book seven are based upon the words uttered by Christ upon the Cross. His messages are radiant with his own faith and joy. Dr. Stanbury deals more particularly with the events leading up to and connected with the Crucifixion, drawing his texts from various sources. He is especially happy in making one see the scenes and characters which he depicts and in relating their experiences with our own. In dealing with the Atonement and Resurrection Dr. Rees is more objective and Dr. Stanbury more subjective. Thus the two supplement each other and read together the books are inspiring, stimulating and challenging. B. R. L., JR.

SYSTEMATIC THEOLOGY.

NATURE, MAN AND GOD. *By William Temple, Archbishop of York.* Macmillan and Co., London. 520 pages. $6.00. Among the ablest statements of constructive philosophy of religion and Christian apologetic are the Gifford Lectures in the great Scotch universities. Archbishop Temple, distinguished ecclesiastic and scholar of the Church of England, has made a contribution to this series characterized by the usual intellectual penetration and by much more than the usual positive Christian conviction.

At the outset Dr. Temple recognizes the serious, indeed the inescapable, tension between the spirit of scientific philosophy and the spirit of genuine religion, a tension which makes the task of the Gifford lecturer doubly difficult as he is expected to do justice to both. "No one is so intimately aware of that tension as a person who tries wholeheartedly to play both roles at once." "The primary assurances of religion are the ultimate questions of philosophy." "It is not possible to surrender one's self to what is felt to be an unverified hypothesis; it is not possible to discuss impartially the existence of a Being to whom one is utterly self-surrendered." Thus the unbiased philosopher seems precluded from genuine religion, and the religious man incapable of the true philosophic spirit. Yet an adequate philosophy of religion can only be constructed when the two are combined. The prestige of science in the Western world makes of dubious value any apologetic for the Christian faith that lacks the unprejudiced objectivity and the rational trustworthiness of scientific method, while just as surely true insight into the nature of religion can only come

with personal experience. Without this, to use the figure of the author, the philosopher who examines religion "resembles a blind man who writes criticisms of the Royal Academy's Exhibition."

Nature, Man and God is the attempt to formulate, despite its difficulties, a Christian apologetic which does justice to the spirit of the philosopher as well as to the religious insight of the worshipper. It is an apologetic whose central thesis is clear. The only principle capable of offering a fully satisfactory explanation of the universe, the universe which the sciences have depicted for us, is that of Spiritual Personality; and the only type of relationship by which religious life and faith can be understood, religion as experienced by the Christian, is a personal relationship.

The first series of lectures is distinctly philosophical, directed to the task of interpreting reality in such fashion as to challenge the attention of one willing to accept no premises that are not soundly scientific. This interpretation is largely influenced by Professor A. N. Whitehead's philosophy of organism, a philosophy which is being increasingly recognized as the most significant synthesis of the perplexing array of new data furnished by recent scientific development. Indeed Whitehead's philosophy becomes almost intelligible at the hands of Dr. Temple—almost, but not quite! One does find, however, a very helpful analysis of its significant contribution to a constructive philosophy of religion and a vigorous statement of its definite limitations. Such limitation is found to lie primarily in Whitehead's concept of God as the organic principle of integration or concretion upon which the real world depends. An illuminating distinction is drawn here between principle and personality, a distinction especially pertinent in the light of the popular philosophic tendency of the day to interpret God as a principle. "A principle is properly spoken of as immanent in the occasions or processes which conform to it." "In other words, it is distinguishable, but not separable, from them." "A person is properly described as transcendent of his acts. He is expressed in these, but he has an existence apart from them." Both the logic of philosophy and the facts of experience are shown to demand an interpretation of God in terms of personality rather than as organic principle only.

Turning in his second series of lectures from speculative problems of philosophy to the more familliar religious questions concerning the relation of God to man, Dr. Temple reveals how helpfully these questions are illuminated when the divine-human relationship is interpreted as essentially personal. In one instance after another this is shown to be true of cardinal Christian doctrines that have been particularly perplexing, among those of special interest being Revelation, Divine Providence and Human Freedom, Divine Grace and Human Salvation. "Specific Revelation, if it exists at all, is

revelation of God, not of propositions about God; and God is not a concept." "The primary fact concerning revelation in its essence is that it is a personal self-disclosure to persons." "Infallible direction for practical action is not to be had, either from Bible or Church or Pope or individual communing with God; and this is not through any failure of a wise and loving God to supply it, but because in whatever degree reliance upon such infallible direction comes in, spirituality goes out. Intelligent and responsible judgment is the privilege and burden of spirit or personality." "Belief in Predestination does not have upon those who seriously entertain it the effect which detached observers tend to anticipate." "The doctrine of the universal Sovereignty of the divine will is paralysing so long as it is doctrine only; but when it is a matter of personal experience, it becomes impulse and energy and inspiration."

A book that demands real intellectual labor for its appreciation, one definitely not designed for light reading, *Nature, Man and God* will repay with enriched understanding and insight any who are willing to pay the price its mastery exacts. R. F. D.

THE SCEPTICAL APPROACH TO RELIGION. *By Paul Elmer More.* Princeton University Press, Princeton, 1934. 201 pages. This modest book by one of the most distinguished Humanists and Platonists of our day is of special interest to theologians and philosophers. Its main contention is that some degree of scepticism is inevitable to one who faces our complex universe honestly and intelligently and that there is a positive approach to religious truth from this angle. For doubt leads to faith in this way: "It is hard to believe, harder not to believe. The alternative to faith, if honestly faced, is an act of impossible credulity." Socrates followed this way and died bravely. Plato penetrated the veil of phenomena by an insight of faith and wrought out a vision of cosmic purpose that has been the inspiration of succeeding ages. Rationalists like Spinoza and Kant failed to find God because they disregarded the first great lesson of experience that we are "intellectually impotent and morally responsible." By a similar irony of logic the Higher Criticism labored through the last century to give a naturalistic explanation of the Old and New Testaments only to leave the central Figure of Christianity an incredible miracle. That Christ is the Revelation of a purposive God fulfilling the slow-wrought plan of the ages is less of a strain on credulity by far than that his moral sublimity and historic ultimacy should have evolved from chaos by natural law. Though a liberal, the author waxes caustic over the crudities of Darmesteter and other critics on this score. Finally, the answer to Oswald Spengler's pessmism is that Christianity offers to mankind as its supreme gift, not faith, or even love, but the Gift of

Hope. In seeing religion and above all the Christian religion as the great adventure of the spirit, the sceptic comes into his own and his despair vanishes. To those of us who feel that like the Apostle "we *know*" this will be an unsatisfactory book. To those in doubt it may come as an eloquent discovery. D. M. A.

GOD AND THIS TROUBLED WORLD. *By W. R. Matthews.* E. P. Dutton & Co., New York. 236 pages. $2.50. "Theology can never be an affair of the specialist in the same way as the higher mathematics, because it is concerned with the ultimate issues of life." This conviction has produced a stimulating statement of Christian philosophy for the thoughtful minister and laymen from the pen of Dean Matthews of St. Paul's, London. Formerly professor of the philosophy of religion in the University of London and recent successor to Dean Inge at St. Paul's, Dr. Matthews has accompanied his ecclesiastical change from University to Cathedral by a similar literary change from scholarly to popular interpretation of Christian thought. In a series of stimulating essays the bearing of contemporary science, theology, philosophy and historical criticism upon the cardinal tenets of Christian faith is examined. Humanism, Barthianism, the religious significance of the new physics, of evolution and current psychology, the Virgin Birth and the Resurrection—all the issues which are at present in the minds of the more thoughtful Christians—are dealt with in constructive fashion. "Essays in Spiritual Construction," the sub-title of the book, presents a much more adequate designation of the nature of the book than does its title.

By no means the least merit of these essays is to be found in their literary quality. They exhibit a clarity of expression, an excellence of style and diction, which too seldom characterize considerations of theology. Equally impressive is the intellectual honesty of the author which compels him to face fairly and pointedly those ideas most hostile to the accepted position of the Church in his consideration of every controversial issue. That he can do this and nevertheless leave with the reader conviction that is both positive and Christian is tribute indeed to the quality of his thought. Perhaps from the conservative viewpoint the least satisfactory aspect of Dean Matthews' treatment is to be found in his conclusion concerning the distinction between the religious value and the historical validity of the accounts of the Virgin Birth and the Resurrection. "Christianity has always claimed to be a new start, to have something that went beyond the best intentions of the best men, to be, in short, the Gospel of an Act of God." "At the beginning and the end it has set God as Creator and God as goal. This transcendent element is the essence of the Christian message."

There are no symbols that could serve better to point to the transcendent beginning and end of the Christian Gospel than those with which we are familiar—the Virgin Birth and the Resurrection. Though he finds the historical problem insoluble, the author sees no ground for surrendering the religious values symbolized. Stimulating and intelligible, marked by real insight into the religious interest in the issues considered, this popular statement of Christian philosophy is on the whole highly to be commended. R. F. D.

PERSONALITY AND RELIGION. *By Edgar Sheffield Brightman.* The Abingdon Press, New York. 160 pages. $1.50. After defining human personality and showing what religion means by the personality of God, Dr. Brightman builds a convincing argument to prove that of all of the hypotheses that may be formulated to account for the data of experience, that of a personal God is the most satisfactory. Then, recognizing that many religious people will not be content with a mere hypothesis for their faith, he attempts to deal with the objections that may be raised to his hypothetical personalism. There follow chapters on personal religion and social religion, which deal with the question, "What should a religious man do with his personality and how should he act towards other personalities?" In these chapters the author gives his own evaluation of some of the political, economic and social experiments that are being made in the world today by such leaders as Hitler, Mussolini and Roosevelt.

While the book is doubtless valuable to the "average educated man" for whom the author intended it, it contains little that is helpful to the more advanced theological student. The idea of a finite God, which is elaborated at considerable length, will probably appeal to few discerning readers. W. L. C.

THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY. *By R. Newton Flew.* The Oxford University Press, New York. 422 pages. $3.75. To the minds of a great many moderns the idea of perfection has been very largely discredited. We associate its advocacy with superficial analysis and very thin thinking, if not with some degree of fanaticism. Let the reviewer hasten to assure the suspicious reader that the present volume is poles away from any such categories. Its faults, if such they be termed, are the very opposite of superficiality. For it carries a weight of learning which at times borders on ponderosity and tends to confront the reader with some rather heavy going. This is true especially of the earlier historical part of the volume.

The plan of the book is to sketch the chief answers that have been made to two questions: (1) What is the Christian ideal for the present life? and (2) Is it the will of God that by his grace we should

attain to it? Beginning is made with Christ and the Apostles, and the history of the answers to these questions is followed down the ages, all the way to Schleiermacher, Ritschl and P. T. Forsyth. One of the best chapters is that on Wesley. Coming as it does from a Methodist, its frank criticism and just appraisal are of especial value. But it is the final chapter in which the author states his own constructive conclusions that we found of greatest interest. These conclusions are eight in number, the first two being regarded by the author as primary and determinative. The first is that the full Christian ideal must span both worlds. It is only completely realizable in the life beyond the grave. The second is that the Christian life is the gift of God. "Whether in this world or the next, the Christian life at its completion, as at its inception, is supernatural, and is the gift of God." Then the third conclusion, derived from these two, is very significant. It is that no limits can be set to the moral and spiritual attainments of a Christian in the present life. From this two results follow: (1) The possibility of unlimited growth is preserved both for the individual and for society; and (2) reverence is maintained for the infinite resources of God. These two results are ignored when one any professes to have attained the goal of the Christian life. The one person who cannot be perfect is the person who claims to be.

The reader who has had to do some rather deep wading to get through some of the historical sections will feel repaid for not having given up the task and at the same time will discover here that there is a large measure of justification for the selection of this book by the Religious Book Club as well as for some of the high encomiums pronounced upon it on the other side of the water. LeR. G.

THE CHRISTIAN FACT AND MODERN DOUBT. *By George A. Buttrick.* Charles Scribner's Sons, New York. 311 pages. $2.50. The time in which we live is probably considerably more of a period of doubting than were the years around 1898 when the late Henry Van Dyke wrote his popular work, "The Gospel for an Age of Doubt." To some observers, at least, belief seems to be the exception today and unbelief the rule. Faith is uncertain and scepticism is almost dogmatic—as our author remarks in his preface. It is to meet this situation that the distinguished Madison Avenue pastor addresses himself in the book before us—a book which he calls in the sub-title "A Preface to a Restatement of Christian Faith." The doubts which beset our age, he finds, are manifold in origin; but tracing them back to their sources he concludes that they are not only, and not principally, doubts that arise in the mind, but doubts that come out of our practice, out of the kind of life that we have been living, as individuals, as societies, as nations. In other words, the position taken is similar to that of

Lord Balfour when, in his *Theism and Humanism* many years ago, he contended that many of our beliefs are not arrived at at all, but *caused* —caused by our life. A position which recent Psychology has done much to confirm.

From his opening thesis Dr. Buttrick proceeds to a re-examination of the cardinal items of the Christian faith with a view to studying them not in their full scope but each at the place where it meets the challenge of modern doubt. Questions regarding God, Christ, the problem of evil, the authority of the Bible, prayer, the Atonement, the future life are handled in order. And the handling is certainly that of a master of English speech. It has rarely been our good fortune to encounter a more thoroughly delightful piece of writing. The style is simple, yet brilliant, and rises on occasion to a high plane of true eloquence. This book, certainly, breathes throughout a spirit of fairness, of sincerity, of earnest conviction, which commends it very strongly to the candid reader. Even where we cannot follow in the conclusions reached (as the present reviewer cannot in the chapters on the Bible and the Atonement), we are held always to earnest and sympathetic attention.

One feature which adds greatly to the charm of the volume is the exceedingly happy use that is made of quotations, especially poetical quotations. The business of it is not overdone. All is apt and in good taste. Breadth of culture and appreciative insight are revealed at every turn.

LeR. G.

CHRIST AND EVOLUTION. *By George A. Barton.* University of Pennsylvania Press, Philadelphia. 1934. 166 pages. $2.00. The aim of this book is indicated in its sub-title, "The Doctrine of Redemption in the Light of Modern Knowledge." The author makes the common confusion between evolution as a description of processes and evolution as an all-sufficient philosophy of life. Believers in supernatural religion, even though also believers in scientific evolution, will not leap with him the gap between his initial premises and his conclusions. On his philosophy there is nothing to correspond to the idea of a fall; all that is necessary for salvation is a response to an "ethically perfect and ethically quickening ideal"; and the atonement is only a supreme moral influence. Such conclusions will be thoroughly unsatisfactory to all who have a sense of the tragic power of sin in human life and of the necessity of a real atonement on the part of Christ.

J. J. M.

CHRIST ETERNAL. *By Frederick F. Shannon.* Fleming H. Revell Co., New York. 153 pages. $1.50. This is more than just an ordinary book of sermons. It is an experience. It is great preaching done in

the grand style. Here is a man who not only understands Dewey and Millikan and Jeans, but who coaxes these "candles of the Lord" to shed their light upon the interpretation of spiritual problems. The final address in the volume—"My Minister"—is worth the price of the book to any preacher. J. A. R.

THE REASON FOR LIVING. *By Robert Russell Wicks.* Charles Scribner's Sons, New York. 1934. 306 pages. $2.00. The author is Dean of the Chapel at Princeton, and his book has grown out of his experience in talking with college men who are interested in religion but at sea as to its meaning. It is an effort to help young people gather materials which may lead to clearer faith, but "intentionally stopping short of a formulated faith and so leaving the reader free to shape the gathered material into convictions of his own making." As to the value of this method in a book, as necessary as it may sometimes be in personal conferences, there is room for considerable doubt. Convictions, stated reasonably and undogmatically but clearly, seem to the reviewer more helpful. In some places where the author does just this, and particularly in regard to revelation, miracle and the place to be given to Christ in religion, the conclusions are not always satisfactory. There are, however, many helpful lines of thought as to Christian conceptions of life suggested in the book. J. J. M.

THE RE-DISCOVERY OF THE SPIRIT. *By William Owen Carver.* Fleming H. Revell Company, New York. 160 pages. $1.50. It is seldom that the title of a book indicates as clearly the nature of its contents as does that of the one before us. In a series of four lectures, entitled respectively, Return of the Spirit, Finding the Self in a Scientific World, Gaining Truth and Reality, Finding God, the learned author sets himself to show how the spiritual basis and background of all knowledge is being recovered for modern thought. This he does in a competent and scholarly manner. His knowledge of the literature is wide and profound, his reasoning close, his conclusions sound and satisfactory. If there is one criticism that we might pass it would be that he possibly assumes too much knowledge on the part of the reader or hearer, as the case might be. LeR. G.

WHY GOD BECAME MAN. *By P. B. Fitzwater.* The Bible Institute Colportage Assn., Chicago. 79 pages. 60c. This book is an epitome of Christian Doctrine. It treats of God's Eternal Purpose, the Virgin Birth, the Transfiguration, the Resurrection, the Priesthood of Christ, the Second Coming. In each instance the relation of the doctrine to the Incarnation is shown. The book is concise, intensely scriptural, and intensely conservative. R. A. L., JR.

THE COMMANDMENTS OF CHRIST. *By Frank L. Gosnell, D. D.* Fleming H. Revell Company, New York. 61 pages. 75 cents. The meaning of the Christian life is set forth here in a series of devotional meditations on Law, Faith, Love, Peace and Joy. Dr. Gosnell conducts us along familiar but important lines of thought. It is the sort of book that will be helpful to those who need to be taught, in a fairly simple way, the more inward aspects of discipleship. J. D.

COSMIC CHRISTIANITY. *By Leon H. Barnett.* Fleming H. Revell Company. New York. 46 pages. "Cosmic Christianity"—according to the author—is a belief in the existence of God and heaven together with an acceptance of the ethical standards of Jesus. Science may soon be able to demonstrate the spiritual nature of man, and if the soul's existence is ever proved the world will grow religious overnight. Meantime let us have faith in a God of intelligence and love who is sure to bless every human soul with eternal happiness. Mr. Barnett thinks that Cosmic Christianity is likely to become the universal religion some day. J. D.

IF A MAN DIE. *By W. Cosby Bell.* Charles Scribner's Sons, New York. 199 pages. $1.75. This is a great Christian book that will give assurance and strength to its Christian readers. It is a sane, satisfying, assuring discussion of the future life derived from the teaching of the Scriptures and from Christian thought and experience. It is not a technical book, but one that any thoughtful, intelligent Christian can read with pleasure and with much profit. Such a book as this should be in every home library. This is one book on this subject that I feel that I can commend to my brother ministers as of practical value. I shall return to this book many times for help and suggestion. Dr. Cosby Bell was a professor in the Virginia Theological Seminary. In the prime of life, shortly after finishing the manuscript of this book, he was stricken with a fatal heart attack. When told he was dying he sent a message to his students, this in part: "Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now. * * * * I can see now that death is just the smallest thing—just an incident—that it means nothing. There's no real break. God is there—and life—and all that really counts in life goes on." Such a testimony from its dying author places an unusual stamp of authority on this book. J. C. S.

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP. *By John W. McLennan.* Revell, New York. 95 pages. $1.00. Practical books on the "How" and the "Why" of Christian discipleship are helpful. This little volume starts from the foundation that God is the great reality, that this

Reality is incarnated in Christ Jesus, and then proceeds to build a superstructure dealing with such themes as "What it means to be a Christian," the "Why" and the "How" of discipleship. There is a fine chapter on some of the hurdles to be mounted in the Christian race. The book is sound in the faith, devotional in tone and very practical. It abounds in helpful illustrations, but many of these have become almost commonplace. C. V. C.

CAN PRAYER BE ANSWERED? *By Mary Austin.* Farrar and Rinehart, New York. 55 pages. $1.00. This thin book gives an account of the author's speculations and experiments with an exercise that differs widely from what evangelical Christians mean by prayer. Miss Austin seems to have derived her ideas of prayer primarily from the practices of Indian medicine men. She suggests that her proficiency in acquiring their art may have been in part due to Indian blood in her veins and in part to her experience in playing poker. She says that she has also been influenced by the study of certain Catholic prayer methods. She tells of results that she thinks have come from the exercise of her methods of prayer. "In order to have prayer answered," she says, "you have to want it badly enough to make all the gestures." As to what she prays to, the author says, "It is tied up with all our processes of being and becoming. But I don't know yet what it is." To the reviewer the book is of no value. H. W. D.

HISTORICAL THEOLOGY.

THE CHURCH IN THE MIDDLE AGES. *By F. J. Foakes-Jackson.* The Macmillan Company, New York City. 153 pages. $1.00. This book is one of a series covering the history and work of the Church, designed originally for teachers in the public schools in England. Actually this book as well as others in the series will prove interesting and instructive to many who have left their school years far behind them. The author's rank as a scholar is enough to indicate the book's dependability. The wonderfully complicated history of the Middle Ages (from 476 A. D. through the Reformation) has been boiled down to a few pages, written simply enough for the laymen, full enough to serve as a text book for the period or as a guide to a series of lectures.
E. T. T.

THE PRESBYTERIANS: THE STORY OF A STAUNCH AND STURDY PEOPLE. *By William Thomson Hanzsche.* The Westminster Press, Philadelphia. 194 pages. $1.25. This book has a number of admirable features. First, it is brief. It can be read in a few hours. Second, it is comprehensive. It covers the history of Presbyterians from the days

of the Apostles down to the present. Third, it is fresh. No hackneyed treatment do we find here but a new and lively approach to Presbyterian history, with particular interest in its historico-social background. Fourth, it is interesting. Mr. Hanzsche writes vigorously. His pages bristle with memorable statements, with suggestive facts. Fifth, it is modern. The author is concerned not with the dead past but with the living present illumined by the history of the past. There are a few questionable statements. But this is a book which should be read, by ministers and by laymen, by young and old —and no doubt it will be read, widely read. It will make an excellent text book in studying or in teaching the history of Presbyterians.

E. T. T.

THE EPISCOPAL CHURCH: HERITAGE OF AMERICAN CHRISTIANS. *By Theodore St. Clair Will.* Morehouse Publishing Co., Milwaukee, Wis. 135 pages. Cloth $1.50; paper $1.00. The purpose of this book, says the author, is "to present as plainly as possible the characteristic features of the Anglican communion, and more especially of the Episcopal Church in America." Arthur C. Thomson, Bishop of Southern Virginia, writes in the Foreword: "This little book will present itself to the clergy and loyal laymen of the Church as a valuable help in answering those questions which are so often asked either by candidates for confirmation or interested friends of the Church." In quoting these words of Bishop Thomson I must hasten to add that the book will tend to give a priest or layman of "the Church" an uncritical and oftentimes unjustified pride in the Episcopal Church. The author's general attitude is that the Anglican Church has nothing to learn, everything to give to the other branches of the Christian Church. In spite of this attitude, in part because of it, the non-Episcopalian will find the book a useful, popular account of the beliefs and practices of modern Episcopalians.

E. T. T.

POPULAR SYMBOLICS: THE DOCTRINES OF THE CHURCHES OF CHRISTENDOM AND OF OTHER RELIGIOUS BODIES EXAMINED IN THE LIGHT OF SCRIPTURE. *By Th. Engelder, W. Arndt, Th. Graebner and F. E. Mayer.* The Concordia Publishing House, St. Louis, Mo. 526 pages. $3.50. This is a book of popular symbolics. It is intended "to serve as a guide to the study of the distinctive doctrines of the various religious bodies and movements represented in North America." At the same time, as the authors are careful to point out in their Foreword, it is a Lutheran handbook of Comparative Symbolics. "That is to say, it is not satisfied merely to present the teachings of the various churches as a matter of historical interest but finds it imperative to examine them in the light of Scripture. The spirit of Lutheran Comparative Symbolics

is that of a burning love for the pure doctrine and a corresponding burning hatred of all false doctrine." Put more plainly, the doctrines of other churches are judged by their agreement or disagreement with strict confessional Lutheranism, the detailed statements of the Formula of Concord (1577). Naturally this is a drawback to non-Lutherans. Nonetheless the book is a very valuable one, valuable as a study of ultra-conservative Lutheranism, valuable too as a book of comparative symbolics. It is up-to-date, much more thorough, much more complete in its presentation of the theology of the American Churches than most other handbooks that are available. Its splendid index enables one to locate quickly the teaching of the various churches on every important doctrine, and makes it a uniquely useful book of reference. The book seems to be generally accurate, a little unfair however in its treatment of modernists, whom it lumps into a single group. After one has read this book and "The Episcopal Church" by Will (reviewed elsewhere in this column) one discovers that Southern Presbyterians, somewhat proud themselves, are extremely modest.

E. T. T.

TWO CENTURIES OF STUDENT CHRISTIAN MOVEMENTS. *By Clarence P. Shedd.* The Association Press, New York. 466 pages. $3.00. Dr. Shedd, associate professor of Christian methods in Yale Divinity School, has written a book well nigh indispensable for any one interested in religious work among students. It gives one the background of knowledge which is essential if he is really to understand the past development of the student Christian movement or the present situation. Primarily a history, it follows the progress of the voluntary Christian Student Societies, from their beginning in Colonial Days (about 1700) on through the development of the College Y. M. C. A., until finally it broadens into a world wide movement—the World Student Christian Federation. The final chapter sketches chiefly the significant changes, the pressing problems, that have developed since the World War.

The earliest student societies, it seems, were purely devotional in character. They aimed at the cultivation of the personal religious life and the giving of mutual comfort and strength in the task of being a Christian. In the first years of the nineteenth century the missionary note became the dominant one and fully three-quarters of the societies preceding the first student Y. M. C. A. came to be called Societies of Missionary Inquiry. With the organization of the Student Young Men's and Young Women's Christian Association there was added the emphasis of transforming campus life and relating students to the urgent problems of community, national and world life. "In no other period however have changes affecting the Student

Christian Movement in the colleges and universities been so rapid and revolutionary as in the years 1917-1934. The basic urges of the older student Christian societies live on but there is a turning toward new ways, a new 'realism' that makes religious work among students quite different from what it was before the War. The facts when rightly portrayed" however "will show a Christian crusade as stirring and with as much kindling power and adventure as that which characterized the Student Christian Movement from 1877 to 1915." On this hopeful note the book closes. It is not a "popular" book, it is however a most valuable and informing one. E. T. T.

ALL IN THE NAME OF GOD: A VIGOROUS PLEA TO END RACIAL AND RELIGIOUS PREJUDICE. *By Everett R. Clinchy.* John Day Company, New York. 194 pages. $2.00. Probably no one is now doing so much to end religious prejudice in America as Everett R. Clinchy, who has served since 1928 as Director of the National Conference of Jews and Christians (including Protestants and Roman Catholics). The little book he has now written is another worthy contribution to the cause to which he has apparently dedicated his life. It sketches briefly the history of religious prejudice in America, the intolerance particularly of the New England Puritans and of the Church of England in Colonial America, the various anti-Catholic movements (The Nativist Movement in 1830, the Know Nothing Party in 1850, the American Protective Association in 1890, the Ku Klux Klan and kindred movements since the World War); the original Klan in the days of Reconstruction (as natural, as inevitable a result, according to Dr. Clinchy, of short sighted Republican politics as was the Nazi Rebellion in Germany the result of Allied restrictions), the rise of anti-Semitism in America beginning in the last two decades of the nineteenth century. The closing chapters deal with the future and present Dr. Clinchy's plea for "cultural pluralism," not for the abandonment of conviction, but for toleration, understanding, the recognition that Protestants, Catholics and Jews have each something essential to contribute to our national welfare and must cooperate on the basis of equality in building up the commonwealth.

The book is a litle one-sided in that it deals almost exclusively with Protestant prejudice, but that is natural in a predominantly Protestant land. It does not present fully all the factors involved, is sketchy rather than thorough, nonetheless it is a very worth-while book. After all, one of the best pleas to end racial and religious prejudice is simply a record of the facts—as we find them here. E. T. T.

THROUGH TWO GENERATIONS. *By Rev. Horace Mellard DuBose, D. D.* The Fleming H. Revell Co., New York. 160 pages. $1.50. What a won-

derful personal testimony Bishop DuBose has given us in his latest book "Through Two Generations!" Fifty-two years of his long and useful life have been spent in the Christian ministry. He has crossed this continent of ours one hundred and fifty-six times as a gospel preacher. He has sailed the seven seas and tracked the two hemispheres as an ambassador of Christ. After serving the Church as pastor of important pulpits, as editor and as Bishop, he recently reached the age of retirement and was made Bishop Emeritus of the Methodist Episcopal Church, South. How interesting it is to read what such a man has to say of life as he has found it and of the Christian Church as he has labored in it and of the world as he has sought to transform it for Jesus Christ! How beautiful and charming it is to find a man who has devoted his whole life to the uplift and enlightenment of others, writing, after he has reached the three-score years and ten: "I love this beautiful world, I love God in Jesus Christ, I love all men and I have a perfect hope for the eternal future." This book, which gives us an interpretation of the life and thought contemporaneous with the Bishop's own years, is so interestingly written, so vivid and convincing that all who read it will be strengthened in faith and inspired to nobler service in the name of our Lord. J. L. F.

THE SHADOW OF THE BROAD BRIM. *By Richard Ellsworth Day.* Judson Press. 236 pages. $1.50. We have here the life story of Charles Haddon Spurgeon,—heir of the Puritans. It is a book which any minister or layman should find both interesting and spiritually profitable. Spurgeon was born in 1834 (this volume was written to celebrate the centennial of his birth), his formal education did not extend beyond the equivalnt of our high school, he came to London when he was nineteen years old and began his amazing career as a popular preacher, built the great Metropolitan Tabernacle when he was 27, where for the next thirty-one years (when he died) he preached to an average of 5,000 persons every Sunday, morning and evening. Spurgeon was a thorough Calvinist, immersed in Puritan Divinity, the essence of which is distilled into "The Treasury of David," his monumental work on the Psalms. Dr. Day is in thorough sympathy with Spurgeon's theology and a great admirer, almost a worshipper, of Spurgeon himself (speaks of his giant intellect, his exquisite pulpit technique, his complete surrender to Christ, his absolute unselfishness, —calls him "the greatest single figure since Paul"). Though some might prefer a more critical study, I believe that Dr. Day's insight enables us better to understand the man and his mighty influence for Christ. The book is heartily commended as a beautifully-written, heart-warming, spiritually-enriching biography of one of the great princes of the Church. E. T. T.

MODERN TRENDS IN WORLD RELIGIONS. *Edited by A. Eustace Haydon.* The University of Chicago Press, Chicago. 250 pages. $2.50. The viewpoint of the book is that Christianity is on a par with the other religions of the world, differing from them in degree but not in kind; all religions are undergoing change, trying to readjust themselves to the new scientific thinking and to applied science which are "disintegrating old idealogies" and "breaking up the inherited patterns of custom and institution." All religions are one in the common task of trying to find "a safe path into the new world of fact and idea." The religions discussed are: Hinduism, Confucianism, Buddhism, Judaism, Islam and Christianity; and the discussions center around four principal topics: World Religions and Modern Scientific Thinking, World Religions and Modern Social-Economic Problems, World Religions and Intercultural Contacts, The Task of Modern Religion. The various chapters are interestingly written, suggestive, stimulating to thought, but contain little of a factual nature with which the student of religion and culture is not thoroughly familiar. The general viewpoint is indicated in the following quotation: "And just as different languages and literatures may be translated into one another, so these great faiths, when scientifically understood, not only become intelligible to one another but become cooperative forces in the spiritual life of mankind." D. W. R.

MISSIONARY ENDEAVOR IN THE LIGHT OF THE BOOK OF ACTS. *By Theo. Hoyer.* Concordia Publishing House, St. Louis, Mo. Pamphlet. 44 pages. 15c. This is a study of missions from the very conservative viewpoint, based on the book of Acts and arranged under eight topics: The Author of Mission Work, The Object, The Agents or Workers, The Motives, The Means, The Methods, The Material, The Results. The author has no sympathy with any view of mission work which is not based directly on the Bible. His pamphlet contains nothing new but is a very clear statement of the writer's interpretation of the New Testament teaching on the topics listed. D. W. R.

ST. PATRICK: APOSTLE OF IRELAND. *By Eoin Macneill,* Professor of Early and Mediaeval Irish History, University College, Dublin. Sheed and Ward, Inc., New York. 122 pages. $1.25. St. Patrick is a fascinating character for both Catholic and Protestants. So thick are the legendary accretions, however, that the actual historical figure has been largely obscured. Dr. Macneill attempts to give us the real Patrick. His study is based largely on Patrick's two authentic writings, his Confession and his Epistle, from both of which there are numerous quotations. These two documents are illumined by references to other early sources, which help us to understand Patrick or the times in

which he lived. The author is more concerned with the facts than he is with the literary embellishment of his story. There results a valuable monograph, critical albeit readable, for those who have a particular interest in Ireland, or in Ireland's greatest saint. E. T. T.

CHRISTIANITY TESTED. *By Oscar M. Buck.* Abingdon Press, New York. 254 pages. $2.00. Professor Buck has written an arresting review of the present situation in Missions. He is particularly well qualified to do this—born of missionary parents on a mission field and after various experiences now a professor of missions. Christianity has had two great tests in its history. One was in the first three centuries of its history, the other is upon us now. Missions were once a project of the Churches, now they are the object. We must win Asia or Western Christianity will disappear. The Christian brotherhood is our central witness in Asia. The social experience of the Christian community will meet the family group system in Asia —that alone. C. H. P.

THE WORLD MISSION OF THE CHRISTIAN RELIGION. *By W. C. Barclay.* Cokesbury Press, Nashville, Tenn. 301 pages. $1.25. Not a book on Foreign Missions, as the title might suggest, but on the mission of Christianity for the world, at our door and everywhere. Twelve chapters upon the subjects most people who are interested in Christianity are thinking on. For college students, Sunday School teachers training classes or like groups. Each chapter divided into convenient headings so that a dozen persons might participate in the discussion. An excellent bibliography and teacher's notes. Christianity, that is real Christianity, is the most acute need in the world today. How it is to be brought about is the message of this book. C. H. P.

THE BELOVED PHYSICIAN OF TEHERAN. *By Isaac Malek Yonan.* Cokesbury Press, Nashville, Tenn. 117 pages. $1.00. This book tells the personal story of Dr. Sa'eed, one of Persia's most distinguished and influential physicians, who was in his youth a leading Moslem but was converted to Christianity and has lived a life of beautiful devotion and sacrificial service among his own people. The book is written in rather broken style, but the imaginative reader will see between the simple phraseology of the writer's lines, fill in the somewhat inarticulately sketched outline and picture for himself this marvelous man of Christian romance and adventure. The book is well worth buying. D. W. R.

PRACTICAL THEOLOGY.

THE MINISTER'S ANNUAL. *Edited by Joseph McCray Ramsey.* Fleming H. Revell Co., New York. 576 pages. $2.00. This is the seventh annual volume of this compilation of sermons, outlines, prayers and illustrations designed for the help of the minister. To the preacher who knows how to turn this book to use as a source of suggestion and illustration it is of value; used as a crutch in lieu of good, hard work it is ruinous. The book contains a lot of good preaching and good sermon material. One improvement this year is the brief treatment of the Sunday School lessons. J. C. S.

HENRY WARD BEECHER'S ART OF PREACHING. *By Lionel G. Crocker.* The University of Chicago Press, Chicago. 145 pages. $1.50. This is one of the most helpful books in the field of Homiletics that I have read lately. It is an analysis and appraisal of Beecher's methods of preaching derived primarily from a study of his three series of "Yale Lectures on Preaching," although Beecher's Life and a broad field of homiletical literature were drawn upon. The book falls into three main divisions of Invention, Arrangement and Style, of which the first constitutes approximately a half of the book and is by far the most interesting and helpful portion. Even the foot-notes are stimulating. B. R. L., JR.

GREAT SERMONS ON EVANGELISM. *By A. Earl Kernahan.* Cokesbury Press, Nashville, Tenn. 217 pages. $1.50. In this volume Kernahan, the originator of "Visitation Evangelism," has collected fourteen sermons from the hundreds to which he has listened in his evangelistic campaigns. The preachers live and labor in thirteen of the greatest cities in America, from New York to Los Angeles. These sermons are direct, warm, hopeful and positive in their appeal. They are aptly described as the kind that "lean out of the pulpit and take the listener by the hand in the name of Christ." I was not in agreement with everything said, but I read them with interest and profit. The last chapter, a sermon by Dr. Kernahan himself, is worth the price of the book. R. A. L., JR.

FINANCIAL RECOVERY FOR THE LOCAL CHURCH. *By Julius Earl Crawford.* Cokesbury Press, Nashville, Tenn. 1934. 204 pages. $1.00. We have here a splendid combination of spirituality and practicality written by a master in the field of stewardship. Dr. Crawford's book moves naturally from a study of the church, its nature, program, achievements and value, through a consideration of the Scriptural ideal for its support—in which some thought-provoking questions are

raised concerning the tithe—to a clear and usable statement of the way in which the budget is to be estimated, the canvass made and the church accounts kept. The experiences of scores of churches, with the successful plans they have developed, are listed and contain many helpful suggestions. The book was prepared primarily for the M. E. Church, South, but most of the material bears on problems that are common to all of our Churches. W. T. T.

ABOUT PEOPLE. *By Herbert Gray.* Charles Scribner's Sons. 176 pages. $1.75. This is a fascinating subject. Surely ministers and religious workers can hardly know too much about people. The volume is in three parts, dealing with the religious life in general, the sex life and some of its difficulties and some problems that confront ministers. Some of the suggestive themes in the first part are: The Healing of Souls, Dominated People, Fugitives from Life, Dryness. In the section on the Sex Life the writer has some very frank, practical suggestions along the lines of Marriages in Trouble, Triangular Situations, Solitary Sex Experiences. Here is a sample of the advice he gives to ministers: "I know of no way past these obstacles except one that involves humiliation for us ministers. When we have faced the facts that we are full of faults, such as pride, personal ambition, vanity and self-importance, and have been down on our knees before God about it all, we shall arise softened and humbled, able to see other people as our fellow-sinners and so ready and eager to move nearer God with them." While this book perhaps attempts to cover too much territory in its scope, it is a helpful work. C. V. C.

THINKING ABOUT MARRIAGE. *By Roy A. Burkhart.* Association Press, New York. 156 pages. Cloth $1.75. Paper $1.00. Thoughtful preparation for marriage faces youth as a primary task. The literature on the subject is still inadequate, consequently we welcome this book by Roy Burkhart. It is written as a guide for discussion groups —being itself the outgrowth of discusions which he has led. It faces the problem of preparing for marriage frankly and constructively. As a handbook for pastors and leaders of young people it is excellent. We have one adverse criticism—Jesus, the Master of the home, is not mentioned. Christian young people should consider also their personal relationship with him as they think about marriage. On the whole the book is well done. Mr. Burkhart has made a real contribution toward the solution of this very complex problem. A. R.

PROBLEMS OF CHRISTIAN FAMILY LIFE TO-DAY. *By George Walter Fiske.* Westminster Press, Philadelphia. 100 pages. 40 cents. Dr. Fiske has added another helpful book on the Christian family to the

earlier ones from his pen. This one is a careful study of some problems that confront parents as they seek to establish and maintain a Christian home. It is issued as a part of the Adult Program of Christian Education by the Board of Christian Education of the Presbyterian Church in the U. S. A. Adult discussion groups will find it very interesting and it should stimulate parents to further study in the field of family relationships. We heartily recommend it to Bible classes and other adult groups seriously interested in the problem of practicing religion in the family group. A. R.

MODERN METHODS IN THE CHURCH SCHOOL. *By William Grime.* Round Table Press, Inc., New York. 1934. 99 pages. $1.50. A teacher of nine year old pupils sets before us his actual experience in carrying through two projects with his class: one, taking twenty periods, in the Old Testament, the other, occupying eighteen periods, in the New. In both he states the outcomes desired, the give and take in the class between the pupils and teacher and the estimated results of the work in the lives of the boys. Apparently the pupils were thrillingly interested. I like very much the second course, in which the boys, after examining the Biblical narrative, chose several scenes from the last week of our Lord's life for study and presentation through the plastic arts. After they had pictured these events they exhibited them to other groups, describing them in stories told in their own language. While no other class could repeat exactly this experience, it would serve as finely suggestive for an attempt of a similar nature. The course in the Old Testament is adroitly carried through; but it presents an exceedingly liberal view of the Bible. In both of them we have a chance to see the workings of the mind of a nine year older. W. T. T.

ADMINISTERING THE YOUNG PEOPLE'S DEPARTMENT OF THE LOCAL CHURCH. *By Cecil Daniel Smith.* The Pilgrim Press, Boston. 1934. 219 pages. 85 cents. This is one of the new leadership training texts and is a meaty little book. While it discusses, and properly so, aims and principles, it is very practical, emphasizing the necessity of each group beginning just where it is in its needs and interests and showing how a program and organization can be built on that basis and the results of such work measured. The leaders of the later adolescent group in both the small and large churches will find this book helpful. W. T. T.

TEACHING RELIGION TO-DAY. *By George Herbert Betts, Ph. D.* The Abingdon Press, New York. 1934. 268 pages. $1.25. For years Dr. Betts has been among the leaders in religious education in America;

this book, his last, is his best, and makes us regret all the more his recent death. It covers a wide range of subjects, dealing not only with the principles and techniques of teaching and the conditions under which the best work is possible but with human nature—its needs that religion alone can meet, its drives with which we must reckon as we seek to change it; the curriculum as both experience and a body of materials; and theology as it touches the nature of God and the person and work of Christ. It serves, in a sense, as a broad introduction to the whole subject of Religious Education, presenting as it does its underlying principles and philosophy. From the educational standpoint the book is excellent, bringing together things new and old in fine balance. In religion, however, the author is a liberal, reverent, it is true, and believing in a personal God and the value of the Bible as our greatest religious book and of Christ as our preeminent teacher and exemplar of religion and morals but holding a low view of inspiration and of our Lord and having no place in his thinking for what conservatives know as "the plan of salvation." This is explainable, in part, by the fact that Dr. Betts had no theological training but came into religious education from the field of secular education where he had won distinction. Read with caution this book will be stimulating and of practical value. W. T. T.

FAITH OR FEAR IN CHILD TRAINING. *By Margaret W. Eggleston.* Round Table Press, New York. 191 pages. $2.00. I am ready to testify that two parents who make no claim to comprehensive knowledge but who have read a goodly number of books on child training have found this book unusually sane, practicable and helpful. We would unite in recommending it to other parents, whether they have read other books or have read none, whether they have a background of psychological knowledge, or rely simply on "common sense."

The various chapters in the book, the author tells us, are the results of many years of work with mothers of all nationalities and grades of society. The problems are those which seem to be common to all. Many of the illustrations and suggestions come from the mothers themselves. Some of the subjects discussed are Developing Self Control; Teasing, Criticizing, Quarrelling, Fighting; The Untruths that Children Tell; Discipline, Reward and Punishment; The Child and his Money; The Bed Time Hour; Sharing the Work of the House; The Use of Leisure Time; The Children and the Movies; Sex Education in the Home; Religion in the Home; Building Strong Foundations.

Two methods of child training, the author says, are used almost every day by almost every mother—faith versus fear, expression versus repression; encouragement versus threatening. The second method, she holds, should not be used, except on very rare occasions. Faith

brings better results,—faith in the God who gave the child to the home, faith in the child one is trying to train and faith in one's self that a way can be found to eliminate force and fear and create faith, confidence and right desires. E. T. T.

EDUCATION FOR LIFE WITH GOD. *By Wilfred Evans Powell.* The Abingdon Press, New York. 264 pages. $2.00. What is religious education? Is it identical with moral training and character education? Is it any education which is sufficiently social in motive and content? Either of those views has its advocates. But Powell holds that such conceptions are built upon an inadequate view of the meaning of the Christian religion and that they yield us nothing that is sufficiently distinctive to entitle it to be called Christian education. What then is Christian education? Powell urges that it is an education which will develop in pupils an adequate idea of God and guide them toward an adequate experience of God. The book is clear, simply written, uncompromising yet kindly. It makes one think of a breath of fresh air let in on an educational atmosphere of vagueness and evasiveness which was becoming stifling. It is a welcome addition to the literature on the meaning of Christian education and deserves wide reading. L. J. S.

EDUCATION OF PRIMITIVE PEOPLE. *By Albert D. Hesler, Ph. D., F. R. G. S.* Fleming H. Revell Co., New York. 316 pages. $3.00. The modern educator, striving to adapt curriculum to needs, would find valuable suggestions in Dr. Hesler's book, which is a treatise embodying the soundest educational principles. In primitive society, Hesler points out that the educative process must begin with the needs and interests of the people and must respect their traditions. Western living standards are valueless to these people, and it is futile to force them upon people who have no need for them; yet the educator must strive to raise the desires of the group so that improvement is possible and welcome. Anyone interested in education under primitive conditions, in any part of the world, would find profit and inspiration in this book; while missionaries in Africa will find an abundance of indigenous material and a suggestive array. of practical projects. W. H. S.

JESUS AND HUMAN PERSONALITY. *By Albert Edward Day.* The Abingdon Press. 269 pages. $2.00. These are the most recent "Lyman Beecher" lectures, delivered at Yale University in April, 1934. Dr. Day is the pastor of the Mount Vernon M. E. Church, Baltimore, and is the author of "Present Perils in Religion" and "Revitalizing Religion." The thesis of these lectures, as declared by the writer, is: "The Jesus of history in a unique and indispensable fashion offers counsel and

inspiration to all struggling selves on their way to personality." Dr. Day, though a liberal and in full sympathy with the emphasis now generally placed on the preaching of the "social gospel," believes that preachers of our day are in danger of forgetting the importance of the individual person. "A social order is judged by the kind of persons it produces, but at the same time a satisfying social order cannot be created without the right kind of persons." Concerned not so much with the technique as with the content of preaching, this pastor of long experience insists that the people in our pews, more than anything else, need help in their own personal problems. In eight chapters, on such subjects as "Personality and Success," "Personality and Comradeship," "Personality and Self-Respect," he points out how this can be done, endeavoring to show that all our personal problems can be answered in and through Jesus. This book is well worth reading. The lectures are pungent and scholarly and the illustrations are effective. The volume is well worthy of its place in this distinguished series. J. A. MacL.

TODAY'S JESUS. *By Carl Wallace Petty.* The Judson Press, Philadelphia. 200 pages. $1.00. For one dollar the Judson Press here makes available 200 pages of delightful sermons from that master of homiletics and courageous contemporary preaching, the late Carl Wallace Petty, who for ten years before his death in 1932 was the magnetic pastor and powerful preacher of the First Baptist church at Pittsburgh, after having done wonderful work in pastorates in and around New York City. Make no mistake, this book has ten real sermons in it, that may be read with profit, from both the intellectual and the spiritual standpoint. For ministers, his one sermon on "The Homiletical Mind" is worth the price of the book. After reading the sermons, I am thinking that this is not just another book of sermons but a real tract for the times. R. C. L.

RELIGION MEETS THE MODERN MIND. *By Russell Henry Stafford.* The Round Table Press, New York. 214 pages. $2.00. This book by the pastor of Old South Church, Boston, is one to prime the pump of your thinking. Sometimes it will inspire your thinking; at others it will provoke it; at others, irritate it; but always the book is stimulating. Its real charm lies in its exceeding simplicity in presenting one thinker's view as to the place of religion in the modern world. He is at his best in the three chapters that concern corporate religion, —the church organized; at worship and at work. Throughout his book he presents a very sane and balanced conception of a religion that involves both the personal and the social application. He believes that faith lives normally in and upon fellowship; that while religion is a matter of personal relationships and not aloofness, yet if one is

really in right relation with God that one will prove that relationship in what he does in the society around him. The book ought to help answer those who have a wrong slant on our Church's duty in applying the gospel to social conditions. Surely no one can deny the author's contention that when one is in right relation to God and the church-family of which he is a member, he will not be content until he is working and witnessing for God in the social order! Ministers and other leaders will find this book a great help to them, particularly in their approach to the young people. R. C. L.

THE VENTURE OF RELIEF. *A Letter from N. D. S. to T. H. S.* Fleming H. Revell Co., New York. 54 pages. $1.00. An "Oxford Grouper" deals with the religious difficulties of an intellectual friend by leading him through "the various stages of spiritual adventure; first, the will to believe; second, the honest facing and sharing of all conscious sin; third, the complete surrender of self to God; and, fourth, the willingness to obey his will." Although this letter uses the terminology of the "Oxford Group," there are many suggestions which would help any one in his approach to those who are troubled with intellectual doubts. J. E. B.

YOU CAN MASTER LIFE. *By James Gordon Gilkey.* The Macmillan Company. 186 pages. $1.75. This volume, written by a modern liberal, contains ten chapters and, as the name suggests, is designed to try to help people master the problems and hardships of life. The style is popular and the addresses are rich in illustrative material. The author understands how to apply the new psychology and heads his chapters with such intriguing titles as "Conquering the Sense of Insignificance," "Being Willing to Be Yourself," "Learning to Adjust," "Do We Ever Get a Second Chance?" Each chapter will probably suggest at least one good sermon idea to those who are looking for them, though most Presbyterians would modify the author's strong tendency to humanism. J. A. MacL.

FAITH THAT PROPELS. *By G. Ray Jordan.* Cokesbury Press, Nashville, Tenn. 208 pages. $1.50. The latest volume of fifteen sermons by the brilliant pastor of the Centenary Methodist Church of Winston-Salem is directed to the minds of that disconcertingly large number of nominal Christians who do not seem to feel that religion is a vital necessity in their own lives. Consequently the themes catch the attention immediately, for they answer queries which are tremendously common these days: "Why be Good?" "Is There a Moral Standard?" "Is Religion Excess Baggage?" and "Are you Enjoying your Religion?"

One of the themes, "Brush Aside the Unessentials!" is a correct designation of what Dr. Jordan has done so admirably in the volume.

The sermons are direct to the point at issue; they are crammed with illustrations from life and literature, and the study of them cannot but make for better preaching and better living. Each of the messages is a helpful and inspiring word on a vital matter. C. H. N.

Is He Not Able? *By Edith F. Norton*, of the Belgian Gospel Mission. The Bible Institute Colportage Association, Chicago. 155 pages. $1.00. Thirty-one brief devotional meditations, many of which have appeared in *The Sunday School Times*, on such subjects as Peace, Perplexity, Suffering, Holiness, The Sufficiency of God. They bear witness to an unquestioning faith and a rich Christian experience. The chapters call the believer to a more joyous, more devout, more consecrated life. J. D.

Why Not Try God? *By Mary Pickford.* H. C. Kinsey & Co., New York. 35 pages. $1.00. This little book is about a discovery which the writer says she has made and which she tells us has brought her so much joy and given her so much spiritual light in the hardest hours of her life that she wants to share it with all who care to try it. That discovery is the power of right thinking. You rule your own life and determine your own experince by the thoughts which you choose to entertain. Think good thoughts, kind thoughts, seek always the good or divine element in people and things, and, whatever your circumstances, you will be able to maintain your poise and find happiness. What you expect, you invite into your mind. Expect health, plenty, happiness, and you will have them. God is a great power that you can use whenever you like, as you tune in with him by your thinking. The book is written quite simply, and with evident conviction. J. D.

Religion in Life Adjustments. *By Samuel Nowell Stevens.* The Abingdon Press, New York. 1930. 147 pages. $1.50. It is a happy experience to find a man well-grounded in psychology who is sure that religion in the face of this most dangerous and undermining science will not go the way of superstitions, but will have its reality and value more certainly and helpfully revealed. Dr. Stevens makes it plain that, though sometimes so used, religion is not a defense mechanism but is rather creative as it presents the ideal of a full life, develops a sense of the value of personality, renews energy through the resolution of conflicts and integrates the clashing urges and needs around the central figure of Christ. The style is simple, few technical terms are used and the points advanced are clarified and enforced by pertinent and interesting case studies. Especially valuable is the treatment of the therapeutic worth of religion in releasing men and women from fear, worry, discouragement, inferiority and inner conflicts. Here, of course, large emphasis is placed on prayer. W. T. T.

God Does Guide Us. *By W. E. Sangster.* The Abingdon Press, New York. 147 pages. $1.00. Here is a sane and popular treatment of the whole subject of Guidance that will prove helpful to every thoughtful reader. It is heartily recommended. Multitudes are longing for just such a book. Many people are desperate enough to launch out adventurously upon anything that even remotely seems to be the will of God for them. They need an answer and not an argument. And Dr. Sangster gives it in a concise, practical manner, which will guard against many common errors by stern discipline and honest checking. The book relates the essential message of the Oxford Group to life without a discussion of the Movement itself. Dr. Sangster is an Englishman and pastor of the Methodist Church in Scarborough. When one finishes this book, he will want to go alone and pray.

J. B. B.

The Commonplace Prodigal. *By Allan Knight Chalmers.* Henry Holt & Co., New York. 229 pages. Writing in a most charming style, Dr. Chalmers, minister of the Broadway Tabernacle Church of New York City, makes a passionate plea "for those who are wasting life, to find a method by which they can lay hold on, can feel contact with God." Having rebuilt his own life from the bottom "out of the black experience of losing, in the front line trenches during the World War, everything in which he had believed about God," he has found in the practice of the Presence of God that which gives him the "expectancy of the constantly more perfect." He deplores the fact that religion in general and prayer in particular make so little difference in the lives of professing Christians. After calling attention to some of the values that should be found in a genuine religious experience, he suggests some methods by means of which they can be appropriated and utilized. This book makes excellent devotional reading. Its value consists not in its intellectual content but rather in the spirit that pervades it. The author appeals to the heart rather than to the head. It is evident that Dr. Chalmers has experienced what he speaks of as "a sense of something thrusting through life, which makes for power." The reader finds himself longing to make that experience his own.

W. L. C.

Bible Light on Everyday Problems. *By Marie Lemoine Harrison.* Fleming H. Revell Co., New York. 247 pages. $2.35. Seldom does a book exactly merit the title it bears, but this one has a title which fits perfectly. It gives Bible light on every day laws, needs, duties, faults, experiences, guidance and peace by quoting the passages from the Scriptures which bear upon these matters one by one, and then a brief comment upon the verses given. But in no case does the author

seek to read her own interpretation into the text. It is never controversial or partisan. To me the volume is a sort of glorified Concordance of the Bible for those wanting help on personal problems, with just enough comment from the author to make intelligible the quoted passages. C. H. N.

THE GOSPEL ACCORDING TO YOU. *By Samuel M. Shoemaker.* Fleming H. Revell Co., New York. 192 pages. $1.50. Here is a book of fifteen sermons preached by the Rector of Calvary Episcopal Church in New York City, a church commonly spoken of as the Cathedral of the Oxford Group Movement in America. Certainly Mr. Shoemaker is the most notable proponent of the Movement in the United States. One feels in these excellent, practical messages the spirit of the man and the genius of the Group Movement. There is the imperativeness of an all-embracing change obligatory if the life is to be hid with God in Christ. "My life happens to be lived in the midst of spiritual experience," writes the author, and one senses that in each sermon. Examples of his fifteen topics are: "Are You Running Away From Life?" "How God Levels Human Pride" and "Christ and Human Sin." It is a book of good sermons. J. B. B.

SPEAKING BOLDLY: ESSAY-SERMONS. *By Ray Freeman Jenney.* Fleming H. Revell Co., New York. 128 pages. $1.25. The author's chief interest, so far as one may judge from these sermons, is in the social problems of the day. He feels very keenly the inequalities of our present order, its evils and its failures, and he insists that these things call Christians to earnest thought and challenge them to self-sacrificing effort, if they may help to set them right. As the title suggests, Dr. Jenney is not afraid to speak out. It is a disquieting sort of preaching. The thought is not always developed in a systematic way. Indeed some of the sermons are rather scrappy. And in his zeal for a new world the author does less than justice to the heart of the gospel. But there is something up-to-date, and realistic, and arousing about these messages. J. D.

DESTINY'S MAN. *By T. F. Tweed.* Farrar & Rinehart, New York. 386 pages. $2.50. This book of fiction deserves a place among our reviews because it is at bottom a religious book. The author became famous two or three years ago for his former book, "Gabriel Over the White House." In this book the author passes under review the political situation in Europe through the creation of a fictional Danubian State with its dictator. The principal character is a young doctor whose life is made to pattern after that of Jesus. The theological teachings may be crude, but the life of service and willing sacrifice of this young man is strikingly beautiful. Under the rule of

the dictator he came to a violent end while trying to prevent a disastrous war. The point seems to be that the world even now would crucify Jesus. The book helps us to experience as we follow the story just what it would be like to live in a totalitarian state under a dictator. There is an element of prophecy as to the future running through the book. It is a book well worth reading, and pondering.

J. C. S.

THE LORD'S PRAYER. *By Rev. Leonard Hodgson.* Longmans, Green & Co., New York. 73 pages. $1.50. These six sermons were preached in the Cathedral Church of Winchester, of which Dr. Hodgson is Canon. What he has given us is not a detailed and exhaustive study, but rather an application of the Prayer to our modern world; which is seen as the Father's world, in which the Father's Kingdom has been established and is to be perfected by the method of the Cross. Dr. Hodgson is sensitive to the social and economic conditions of the day and seeks to view them in the light of our Lord's Prayer. It is a fresh and suggestive treatment. There are paragraphs which show a penetrating insight into the spiritual meaning of these great simple words, and there are paragraphs which are intensely practical and glowing with moral earnestness. J. D.

A PILGRIMAGE OF IDEAS. *By Sherwood Eddy.* Farrar & Rinehart, Inc., New York. 336 pages. $2.50. If the Book of Acts were to be written up to date the author would find ample source-material for one good chapter in this autobiography of that amazing world-apostle of the Christian religion named Sherwood Eddy. It is really two pilgrimages in one. In his "journeyings geographical" our pilgrim-guide gives us a seat on the platform as he addresses large audiences all over America, and India, and China, and Russia, and makes us a member of his seminars as he interviews leading men in all the countries of Europe. In his "journeyings ideological" he recounts his pilgrimage from conservatism to liberalism and from thence to radicalism in matters like peace and war and social and economic theories. In the same vital and vigorous manner in which which he speaks and lives, Mr. Eddy reels off before us a compellingly interesting moving picture of life and thought the world over during the last four decades—excellent for entertainment, profitable for instruction. J. A. R.

RELIGION RENOUNCES WAR. *By Walter W. Van Kirk.* Willett, Clark and Co., Chicago. 262 pages. $2.00. Since the days of Constantine the Church has been closely involved in the war system. It has endorsed war when entered into by its own government in practically every major conflict and has sought to turn the conflict into a

crusade for Christ. Even in days of peace it has seen no necessary opposition between Christ and Mars. In recent years, since the World War, a new spirit has come upon the Church, at least upon a large number of its official spokesmen. Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill in the Federal Council of Churches, gives us in this book the official pronouncements of the leading Protestant denominations on this and kindred subjects, coupled with his own interpretation of their significance. The bok will hearten one who is sympathetic with the Church's changed psition and will enlighten one who is opposed. And when the boo is finished it will be useful for reference for many years to come. It nay be of some interest to note that the Southern Presbyterian Churo is quoted, and that briefly, only twice,—one the action of the Geeral Assembly, the other the action of a section of its youth. On thi question, as on some others, the Southern Presbyterian Church lags ehind the other denominations of America. E. . T.

ONE HUNDRED POEMS OF PEACE. *Compiled by Thomas Curts Clark and Winfred Ernest Garrison.* Willett, Clark and Co., Chiago. 90 pages. $1.25. This anthology of more than a hundred poems n Peace. is prepared by two men able to furnish the reader with the best poems available on this vital theme. Dr. Clark is himself ne author of many stirring poems on peace and Dr. Garrison is te literary editor of the Christian Century. They bring together certain poets of an earlier generation like Whittier, Longfellow and Whitman with the recent writers of post World War days. Ministers seeking a beautiful poetic expression for any thought in the realm of peace will discover something exactly suited to their needs in this volume. The little book will probably remain for many years the best available collection of poems of Peace. C. H. N.

PEACE WITH HONOR. *By A. A. Milne.* E. P. Dutton & Co., Inc. New York. 219 pages. $2.00. The author of this book is a distinguished English author who takes up the cudgels against war. Since the matter of outlawing war as a means of settling international disputes is at the front in much of our thinking, a book in opposition to war may be of value, especially for those on the opposite side. This is a question that must be thought through from every angle. In this book we have a striking and forceful argument well worth considering. The constructive thought of the book is to make peace the predominating and binding ideal of every nation by requiring an oath to preserve peace from every one in authority and from the citizens as well, thus making the breaking of peace a breach of honor. Whatever one may think on this question, it must be granted that Mr. Milne has something to say for his side, and says it vigorously. J. C. S.

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A WORD FROM THE SPECIAL EDITOR.*

By the Rev. Holmes Rolston, Jr., Th. D.,
Pastor of Bethesda Presbyterian Church,
Rockbridge Baths, Virginia.

The Union Seminary Review has consistently stood for the "explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards." As the theology which has been given classic expression in these standards has its roots in the great Protestant Reformation on the continent under Luther and Calvin, the readers of the Review cannot view with indifference the rise in our own day of a group of theologians who while deeply grounded in the dynamic conceptions of the Reformation are speaking to the need of our day under the urgency of the Word of God.

The men who stand behind the Theology of Crisis do not present a front which is completely unified. Original and aggressive thinkers cannot be expected to consistently agree in their interpretation of the Word of God for them. Between Barth and Brunner, in particular, there are differences of position which are deep-seated and far-reaching in their final implications. But as over against liberal Christianity in America this school does stand as a unity in their emphasis

*Dr. Holmes Rolston, Jr., whose fine work as special editor of this number of the Review is highly appreciated, is the author of "A Conservative Looks to Barth and Brunner," a book that has had a wide reading in America. At our special request Dr. Rolston is including in this issue Mr. Jochums' article on "Dialectic Theology in the English-Speaking World," at once a review of Dr. Rolston's book and the presentation of the German point of view touching the Barthian movement.—Editors.

on a point of view that is desperately needed in America today.

It is equally obvious that these thinkers cannot be poured into the mold of Protestant orthodoxy. While the drift of Barth's thinking seems to be moving steadily closer to the main positions of Calvin, it is still true that in many positions he differs fundamentally from such thinkers as Dabney or Hodge. The REVIEW, of course, does not put the stamp of its editorial approval on all the sentiments which are presented in the various articles. In Brunner's article, for example, there are some sentences which do not reflect the convictions of the editors of the REVIEW. It has seemed best, however, to present the article in its original form and to expect our readers to use their own discrimination in their evaluation of it. The main thesis of his article, in spite of minor objections that can be brought against his treatment of it, is profoundly true and is in harmony with the accepted position of the Church. We believe that most of our readers will be grateful to Dr. Brunner for his brilliant presentation of this important subject.

The significance of Karl Barth does not lie in "Barthianism" as a theological system over against other systems, such as those of Ritschl or Schleiermacher. Barth himself would be the first to repudiate such a conception. He has no desire to be known as the creator of a new theology. The real importance of Barth is that in the chaos of our age he has sounded anew the call to the Church of Christ to start with *God and His Word* and to find the true basis of her life as she humbles himself in obedience to the Word of God. The Church of God must not fail to hear this call.

MISERABLE LAZARUS.*

(Text: Luke 16:19-31).

By Dr. Karl Barth,
Former Professor of Theology in the University of Bonn, Germany.

Translator's Note.—Many things might be said about this sermon and the type it presents. It is a sample of fine expository preaching with a modern ring in it. It seeks to make the Word of God in the New Testament a living reality that has to do with the elemental stuff of personality. The revelation of God in Christ, to Barth, is the real meaning of history. As such it is the same always and has a constant power to reach life and challenge it to decision and to offer it grace. The sermon is indeed very simple but its whole outlook is of such a novel nature that those who have been trained in modern ways of thinking find it very difficult to understand! There was that about the words of Jesus too. And, contrary to the accusation often made against Barth by Americans, this sermon is alive with the social implications of the gospel. It should be noted that here we have an interpretation of Lazarus as a parable, for Lazarus is not necessarily a poor man but a symbol of God who is lowly and cannot be seen by the proud. The Kingdom is like a child, and as such can be seen only by those who can bend in penitence. Expository preaching of this sort is a fine art.—E. G. Homrighausen.

Beloved hearers! Let me say in advance that I will be able to give an exposition of only a part of the previously-read text. It contains too much, so that in the period of one sermon there is room for only a little of what might be said. I have read an entire series of Luther's sermons on this parable and did not get the impression that even he had mastered the

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*This sermon is taken from a volume of eighteen sermons by Dr. Edward Thurneysen and Dr. Karl Barth. These sermons have been translated by G. W. Richards, E. G. Homrighausen and K. J. Ernst and are published by the Round Table Press under the title, *God's Search for Man* ($2.00). This sermon is by Karl Barth and is published by permission of the Round Table Press. A review of this book is carried in this number in our Book Review section.

subject in one sermon-hour! So I feel pardonable for taking only a section and, if very imperfectly, speaking about the miserable Lazarus and his remarkable position in this gospel text. It does not appear that he is the chief personage in this story and yet it is so. One must first understand him and from that understanding go on to understand the peculiar sin and punishment of the rich man. But these shall remain in the background for us today.

Let us begin with the last words of our text which tell us that the brothers of the rich man, who are still living, ought to hear Moses and the prophets. What should they learn of Moses and the prophets, as long as there is time, and what should we learn of Moses and the prophets? We read what should be the indubitable answer to this question in the first part of Luke's Gospel, in the Magnificat of Mary: "His mercy is unto generations and generations of them that fear him. He hath showed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones and hath exalted them of low degree. The hungry he hath filled with good things and the rich he hath sent empty away. He hath given help to Israel, his servant." That is what we learn of Moses and the prophets, while there still is time. But what does that mean? It does not merely mean that God has taken up our cause, has revealed himself to us, has come to us and abides with us with the immeasurable benevolence of his presence and sovereignty, but it means that this is the designated way and the designated manner according to which he does all things. "He has descended into the lower parts of the earth." "He abides with those of broken and humble spirit." He makes the dead to live and calls that which is not into being. Is it not so? It is about this condescension of God toward a nation that was no nation that Moses, the man of God, witnessed; it is about this choice of the miserable that the prophets witnessed. Who is this Servant of the Lord about whom they preached: "He hath no form nor comeliness; we looked upon him, but there was no beauty that we should de-

sire him"? And when the time and the prophecies were fulfilled, there was the fulness of all God's word and God's presence: the Child in the stable at Bethlehem, the Son of Man who had no place where he could lay his head, who was ostracized in the name of God and crucified in the name of Caesar. "In our needy flesh and blood the eternal God was mantled." Immanuel—"God with us"—in the Holy Scriptures from beginning to end means: Lazarus, the miserable, who lay before the door of the rich man, full of sores. Who seeks him, called God, in the Holy Scriptures, must seek him in Lazarus. Because the rich man left Lazarus lying at the door and did not, or would not, see him, therefore he did not find God; and for that particular reason he found himself in hell and in torment. Do not let Lazarus lie at the door, do not overlook him and do not pass him by! For time and eternity hinge upon this fact for you. Therefore, do not do it! See, there, and nowhere else, is the tabernacle of the Lord with men! That is what we should learn of Moses and the prophets, as long as there still is time.

Who is Lazarus? The name signifies "one who needs the help of God." This Lazarus lay at the door of the rich man, full of sores, and desired to satisfy his hunger with the crumbs that fell from the master's table. And now let us come to the heart of the matter—Lazarus is for you the man who is dependent upon you, or the one you meet who in any way needs the help of God when you have already been helped of God. Always it is the fellowman who lacks what you have, always the fellowman who desires to be satisfied with what falls from your table, over against whom you stand as a rich man.

Perhaps it is literally true, or similarly so, as the parable states,—for the story is a parable,—that we are rich and well-to-do in wealth and goods. Do not be so quick to say that you do not enter into this consideration. Do not shield yourself with the fact that you are not clothed in purple and costly linen and do not fare sumptuously and in joy every day, that you do not belong to the well-to-do, let alone that you are wealthy. There are really few poor people among whom there

are not others who are still poorer than they and in whose sight they are rich people. Most of us in this respect might customarily be classed with the middle or citizens' class of yet more modest means. And yet this citizenry today talks about hard and threatening times, and not without justice. Let us not deceive ourselves. Lazarus lies at *our* doors, and from his viewpoint our condition is certainly not hard and threatening. Yes, Lazarus who would very gladly exchange with our civil cares,—an exchange which we would not seriously care to make,—Lazarus who looks on while we treat ourselves, or think that we may safely treat ourselves, to things that are in his eyes much less indispensable than in ours, the while Lazarus simply does not get those things which are really much more nearly indispensable,—Lazarus the restless, the dissatisfied proletarian of our streets out there, the jobless, who, in spite of his unemployment-insurance, is not as well off as it might seem to this or that onlooker,—Lazarus, who shamefacedly begs everywhere, slinking from door to door,—and Lazarus who is too proud for that, too! And we come with accusations! God knows what might be justly said against Lazarus! And if there is ten times as much to be said against him, this one thing the Rhine would not wash away, namely, *he is there,* he lies at your doors. We have and he has not. He is miserable (needy), while God has helped us. Now do not ask the question: "Yes, but what shall we *do* for him?" This question wherewith we so often defend ourselves when we are determined to do nothing! We are not concerned here primarily with *doing;* primarily we are concerned with seeing, with knowing, with hearing the call to arise, with being awake. Don't you see that you are better off than thousands and thousands of others, and do you not know that for that reason every one of these thousands and thousands, insofar as he meets you and stands before you in your path, is the man in whom no one less or other than God may be found of you, God with all his gifts—or you will never find him? Do you see that? All action—of which we are not now talking—may then flow out of this vision.

But this parable does not speak merely of money and goods. This wealth is certainly not the highest, and certainly this sort of need of Lazarus is not the greatest nor the worst. See, you may be rich in love, friendship and honor which has flowed in to you without your effort from all sides. Perhaps you somehow have in you and about you, without any conscious effort, something which makes folks like to have you around or like to be around you, insomuch that you never feel lonesome or forsaken, because you are surrounded and carried along by people in whom you trust and on whom you can count. Happy are you! You rich man! How many of those who possess villas and autos must envy you! Because they and many others lack what you are rich in. Yes, this Lazarus is to be found in all situations: Lazarus, the unlovable, the unloved; Lazarus, the awkward, the bore, who unfortunately is driven to gravitate around himself and who allows the best opportunities to trickle through his fingers, whom no one can help, because he cannot under the most favorable circumstances help himself; Lazarus, who for this and many other reasons has no person to help him. And you, you have someone, perhaps many,—you are better off just by yourself and still better off with others. You are the rich man and he lies before your door with sores. God has helped you just along the lines in which this man is so needy. Do not calm yourself and seek to escape by an argument that in many other ways he is not so bad off, perhaps better off than you are. In this one respect and there is no gainsaying it, you are better off. And now just make this entirely clear to yourself: you will either find God and his gift in, and together with, this Lazarus or you won't find them at all,—in spite of all your enchanting lovableness, amidst the general esteem and friendship that surround you.

This wealth might lie deeper, too. Perhaps you are not only lovable and popular, but a thinking, serious, genuine man. You have principles. And not only that, but you understand how to tread your path of life in all straightforwardness and wholesomeness. You know how to discriminate. You keep your hands off of the crude or the fine plays of the theater.

You know your limitations and go about life quietly to prove yourself a master in self-restraint, after Goethe's idea. Lucky man! Rich, very rich man! More people envy you than you think, would like to nourish themselves with the crumbs that fall from your table. They would like to, somehow or other, have what you possess so surely but mysteriously. And they have it not. They lie before your door as miserable Lazaruses: the foolish Lazarus who does not know what to do with his life and his powers; the shallow and flippant Lazarus who dissipates himself and throws what is given him out of the window; the thoughtless, rash Lazarus who does not understand himself and therefore not the world and therefore always "playing the wrong card"; Lazarus, the man who lives on mere make-believe and because he does is dead certain to live himself into some disappointment of a lighter or graver nature if it has not already come upon him with all the severity by which life usually avenges itself upon those who do not take it seriously. Is it not true, you rich man in your complete genuineness, you know that there is such a Lazarus with wounds? And is it not true, you cannot be content to think that he is disgusting to you, that you would rather pass him by with a pitying shrug of the shoulders? He is disgusting to you and rightly so. To pass this Lazarus by is the most likely thing one would do. But at the same time don't you know and think of these words: "descended into the lower parts of the earth"? Descended to those who needed his help,—not to the healthy who need no physician! That very thing, the partisan and patron of Lazarus is the eternal, living God himself. Should you, even in the deepest seriousness, pass him by, you have passed God by; if you will have nothing to do with him, then you do not care about God and will not find him in all eternity. Here, and here only, it is where God waits for you.

Let us suggest a fourth consideration. According to the Holy Scriptures there is a richness in God. Nothing superficial should be understood here. Not that which one calls piety—today a rather contemptuous term—neither is it mere emotionalism and certainly not mere morals and intellectual

belief. No, your wealth can be the true wealth, true, living, sane, the wealth of Christian faith, which is created through and sustained by the Holy Spirit, which makes one righteous and blessed before God, because in this wealth we have all that we need before God. How insignificant is all other wealth as compared with that of the man who dares to say these two little words: "I believe—because I know in whom I believe!" Now perhaps here lies at the door of such a rich man a Lazarus who is rich in everything else but who is poor especially in God, Lazarus who does not believe, who perhaps says, "I cannot believe!" perhaps says publicly, *"I will not believe!"* It may be that even now we ourselves are lying outside with such an "I-cannot" or "I-will-not" person. But we would undoubtedly not be here if we had not already been inside through true faith, rich in God, and if we did not at least hope once again to be on the inside. But if we just for one moment think of ourselves as being on the inside, then there stand over against us others who are on the outside, who with annoying doubt or with most annoying opposition, or worse still, they go their way in absolute indifference, seeming to be sufficient unto themselves with their business, their petty and important duties, problems and joys of their existence, who do not care about God, at least not earnestly, and frankly dispense not only with the highest and the best, but with the "one thing needful," and with closed eyes walk to eternal ruin (destruction). Is such a one also Lazarus in the meaning of the gospel? Does the same law hold good here? Even when such a Lazarus does not conduct himself peacefully in his need but begins to beat against the door of the rich man; even if it comes to exalting the unbelief over belief in God, as it is now being carried out in Soviet Russia on such a grand scale and which they frankly desire to transplant into Germany. One does not gather that Catholic and Protestant Christianity have yet seen a Lazarus in this needy man. If we did, we would not speak of a "religious front" or of "counter thrusts" which are now to be undertaken against the propaganda of unbelief. What would be the sense of creating a "front" of

battle against Lazarus and taking the position of thrust or counter thrust against him? The rich man must certainly do something *else* towards this boisterous brother on the outside if he realizes that he *is his brother,* the miserable Lazarus who conducts himself so outspokenly ugly against our Most Holy One.

But then, who is not the miserable Lazarus? Over against whom are we better off than just this cultured or crude, this quiet or boisterous godless one? In what are we rich if not exactly in this case? Where have we been helped so freely and mightily, where, on the other hand, is this need so great? And if that is true of the needy one, and if on the other hand the truth is valid: "descended into the lower parts of the earth"; if God along the line is precisely and without any question the God of the needy and if Christ still is being mantled in our needy flesh and blood, can we imgaine ourselves to be rich in God without realizing that we cannot by any means escape the godless, nor consider it our first duty to fight against them, but rather to take their need upon ourselves and to seek to see and understand them in all their unholy need? How terrible it would be if we would live sumptuously as Christians and in joy every day, clothed in the purple and costly linen of faith, were perhaps disgusted but not really disturbed not concerned about and not feeling called upon to assume any responsibility for that misery of godlessness before our doors! How awful if the very thing that is holiest to us would turn against us, and our faith be disclosed as unbelief before the judgment seat of the God of the needy!

But one might ask, "Why is God, the God of the Holy Scriptures, so outspokenly and partially the God of the needy? What does he see in Lazarus that he is particularly his partisan, that every thing about the rich man is determined by the attitude he takes toward Lazarus who needs the help of God?" Let us be careful not to smuggle into the character of Lazarus some hidden virtue! He is absolutely a needy one, a poorest Lazarus. His plight may strike our ears as distressing, but the fact cannot be altered that Luther included in the

disease of Lazarus—syphilis!* Whoever wants to make him out bad—your Lazarus, or any Lazarus—make him as bad as you like. He will have cause enough. But let him also realize it is not a question of the goodness or badness of Lazarus that we are dealing with! But the point is this: That God is love, as we have heard in today's Scripture lesson in the epistle. And that love, which God is, in contrast to all human love, is that sort of love which seeks one because he is needy and because it can and will help; not because that love needs any one, not because it has any utilitarian purpose or design with that one: it is an overflowing love that does not make a person blessed to make *itself* blessed but is blessed in itself and in that it makes others blessed. That is why he who is called God in the Holy Scriptures chooses the foolish things of the world and weak things of the world. That is why Christ was born in a stable and died on the cross-beam. That is why Lazarus and not the rich man is the friend of God. That is why the needle's eye is set up for the camels of all the human kingdoms of body, soul and spirit. That is why the rich man cannot meet Lazarus and cannot be saved. We have thereby not fully understood the incomprehensible judgments of God nor his unsearchable ways. We have only said: "These are God's judgments and these are God's ways and they are the answer to every 'Why?'"

And now let us follow up with two more things in relation to the human side of the secret of Lazarus. First, this is certain: the whole situation in which Lazarus found himself as one who alone needed the help of God, if we would contrast it fully, as far as there is such a thing as help from God, this whole situation bespeaks better the position of *all* men over against God instead of men over against those who are rich, regardless of what we understand that wealth to be. Take for granted, namely, that man stands before God as a traitor who has made himself guilty of death. We have not spoken of that particularly today. But the Bible tells us that directly or indirectly on every page. If that holds true, what does

*Weimar ed. 10, III, page 6.

that imply as to the wealth of all rich men? Is Lazarus not in a much more true and genuine sense a true human than the rich man? Is it not more comprehensible that God would rather come to dwell with him than with the rich man if there was no reward to be had from either? Is it not high time that the rich man comprehends in Lazarus the pattern of Christ, without which, in spite of his wealth, there is no salvation for him? So then, Lazarus, in contrast with the rich man, does not have the virtue but he has the advantage, because in his relationship to his fellowmen he is absolutely dependent for life upon those to whom he dependently turns. The rich man may forget and ignore him. Lazarus will certainly not forget the rich man, especially when he knows that he is inside seated at the table, and Lazarus will not ignore him, when he is satisfied and affairs run along securely. That the dogs have mercy upon him and lick his sores simply goes to show how desperately and dependently he waits upon men, upon his fellowmen inside. He certainly does not wait upon him because of a neighborly love, but in highest self-love, yes, in all self-love he waits especially upon him. In this he has an advantage over the rich man. It is not a *virtue* which he exercises but an *advantage* of his position as a needy person. But it is an advantage. Exactly this the rich man does not do. He waits expectantly upon no one, he needs no one, not even dogs. That is the uncertain thing about the earthly kingdoms of body, soul and spirit: As rich ones we do not need our fellowmen. That is why we do not see Lazarus, nor Christ. He has come to seek and to save that which is lost. Should not that be the natural, so to speak, the well-pleasing, attitude towards God on the part of sinful men, namely, that we are dependent one on the other and wait expectantly upon one another? Is not that, and only that, the reason why God "descends into the depths" to become a partisan of Lazarus and not the rich man? Should it not therefore be necessary for us to become brothers of Lazarus? As brothers of Lazarus we would see that we need one another, one Lazarus needing the other and each and all alike needing Christ. Oh, that we may be made to see!

THE ABSOLUTENESS OF JESUS.

(Die Absolutheit Jesu.)

By Dr. Emil Brunner,
Professor of Theology in the University of Zurich, Switzerland.

Translated with permission of the author by the Rev. Vernon S. Broyles, Jr., A. B., B. D., Th. M., Pastor of the Canton Presbyterian Church, Canton, Mississippi.

The theme, The Absoluteness of Jesus, is comparable to a building of the 16th century which is made noteworthy by the fact that one finds together in a unity of contradictions two styles of architecture, the Gothic and the Renaissance, which are essentially different. Through this very contrast of styles there is made upon us a peculiarly significant impression. They are the necessary expressions of a transition time. The first part of our theme receives a "Terminus technicus" out of the world of philosophical conceptions. The Absolute, which is conditioned by the nature of reason itself and which from reason's activity receives its central conceptions, is that around which the philosophical thinking of all times has moved and will move. The second part of the theme, the name Jesus, springs from an entirely different world. He denotes not a great idea, not something which in any sense can be worked up through ideas, but a historical personality. He is, therefore, not met in philosophical thought but in the historical context of the Bible and in the context of the Christian religion founded upon it. The talk of philosophers is not of Jesus, and the words of Jesus and of the Bible are not concerning the Absolute.

Nevertheless it is no accident that these two ideas are bound together in our theme. This uniting of contrary elements bespeaks something significant; a contradictory situation, a sense of distress, an ambiguity, a discordance which call for a solution and a decision. Behind our theme there stands in the last analysis nothing other than the problem which has dis-

turbed the thinking of Christendom since its founding—few other problems have disturbed it more—the problem of Reason and Revelation. But however great the connection with the problem of all the centuries, the particular form in which it is presented to us today appears to me especially important. It is not Reason as such which today places the religious validity of the Name in question but it is the observation of the relativity of all things which is forcing itself upon modern men. Is there after all any Absolute? And if there is nothing which is absolute, how can then the Christian claims concerning the Name stand?

I.

There was a time, and it does not lie too far behind us, when the ringing question around which everything turned was: Spirit or Matter? Today we can hardly understand that there lies in this question a problem, so old fashioned does it appear to us. However, this does not signify that by any chance the conflict for the Christian faith has become any less severe. Then there stood only two ideas over against one another, both of which raised the claim to Absoluteness. It was only a question of which of the two was right in its claim. Today however every claim to Absoluteness, absolutely irrespective of its champion, is held in question. Not in Spirit alone has the modern man becomes perplexed but in the matter of truth in general. Is there after all something Absolute? Relativity is a much more dangerous mental condition than materialism. Materialism is a desert in which man hungers. However, it is at least a bottom on which one can walk and from which one can look further on. Relativity, on the other hand, is a marsh in which progress in any direction is hopeless. Discussion at least is possible with the materialist: he recognizes arguments, since he himself stands on arguments. With the relativist every discussion is purposeless because he destroys anything brought by reason by the argument: Everything which you are saying now is only relatively true.

It cannot be doubted that Relativity dominates the temper

of the modern mind to a great extent. It is also easily understood how this frame of mind has appeared. Which age has experienced more than ours the Heraclitean dictum "Everything is temporary"? Not only have the external living conditions changed more quickly and more fundamentally in the last century than before in a thousand years but also the thinking, the knowledge and the views of men have come into a flux never before known. Therefore the problem of relativity is acutely the problem of our time.

Not only are the details such as substitution of the Ptolemaic by the Copernican world view, or the Biblical by the Darwinian, tottering through the process of development . . . but the very principles of thought are involved. What is to be said when not even the Pythagorean theorem remains unmolested, when the law of cause is attacked as to its ultimate validity by the new Physics . . . and all of this not by a few idle speculators but by the representatives of the exact science itself? Primarily it is the idea of "development" which has given greatest emphasis to the dictum "All is transient." Not alone do "things" develop, and that means change incessantly, but even, as well, must all thoughts of men, all their scientific, philosophical, ethical and religious observations be looked upon as constantly changing. The broadening of our historical perspective gives this theory powerful plausibility. Everything that exists changes in the course of time, even all thinking and knowledge, so that there is no possibility of making final expressions. What is true today can in a few years be outrun and certainly will in a few centuries be laid aside. This is the marsh in which there may be at best purposeless wading but certainly no sure going. The general relativity theory of Physics, which changes all stationary details into changeable ones, taken as a type, appears to signify the end of all certainty in knowledge.

Still this doubt will strike the thoughtless with consternation more than it will the deep thinker. When by chance Spengler brings forward this general idea of relativity in his "Decline of the West," the question immediately presses it-

self upon man accustomed to think: By what right does he proclaim this Relativity as certainty? If everything is as uncertain as Spengler presents it, has not his theory itself fallen under the judgment of relativity? Has not the opposite claim as much right to correctness? By this fact Relativity throws itself out. The statement, Everything is relative, is either true or false. If it is true, then from the nature of the thing everything is not relative and therefore the claim refutes itself. This can be shown in the case of the general relativity theory of Physics. It is general and it is a theory. It predicates validity and indeed generally validity upon truth which is not relative. Fundamental relativity is as much impossible as fundamental skepticism. Should one wish to dissolve the difficulty by saying that one thus maintains only a "relative relativity," claiming "all we assert is only in part true," so can that quite as well be absolutism as relativity, for there lies in this statement the assertion of the one quite as truly as the abandonment of the other. The validity of logic is always presupposed by virtue of which we draw conclusions. With a self-changing standard one cannot determine whether a quantity has been changed or not. For that purpose we need a fixed measure. That means that one must have within a fixed standard of knowledge to be able to establish anywhere or in relation to anything the statement, "That is relative." One must acknowledge the absolute validity of the law of logic by virtue of which we measure the relativity. The only result of relativity would be: silence and absence of thought. That is however again no relativity. All talk of relativity presupposes the Absolute and indeed as something known in some way to us.

Herewith we have entered from the ground of relativity upon an entirely different one. Our situation is comparable to that of a Roman legion battling against the Huns. As soon as the enemy is really fixed we can defeat them. The enemy is however dangerous for the very reason that he is not fixed but always swarms all over us. The enemy holds no definite position: if he does that, immediately he is driven out, but he makes all our positions insecure. The situation in the marsh

is not absolutely hopeless but it is in this sense a critical one. It is no accident that the philosophy which is conscious of this position of man is called Critical.

The Critical Philosophy regards the position of man throughout as a critical one in the sense which we have perceived in our discussion concerning the Absolute and the Relative. It sees us hemmed in between absolute knowledge and lack of knowledge, between possessing and not possessing. If we do not know concerning the Absolute, the unconditioned truth, about the all-conditioning Power, so do we know nothing of our being conditioned and of the pure relativity of our knowing. If we comprehend really the Absolute, eternal validity, truth in itself, so do we comprehend it entirely; then there would be nothing relative for us, then we would be in the Truth and we would not have to question. That we must question shows our dilemma; that we can question shows our nearness to the truth. For man cannot once question concerning things about which he knows nothing. The question, the questioning attitude, is the characteristic expression of our critical situation.

Up to this point we have spoken however absolutely nothing really concerning ourselves but have spoken only of our knowledge. Essentially we are not what we know. The relativity of our knowledge can still not indicate our real situation. The "I" is actually the forerunner of our knowledge; therefore we call knowledge "ours." Moreover, if we knew also what and why everything which we know is, we would not yet therewith attain the answer: Why are we what we are? and Why do we do what we do? The question of right "knowing" does not touch the deeper problem of our selfhood. One word binds these two problem circles together, the word Why, the question concerning the reason. However, the question receives here a new meaning. In the former case we have to be able to justify only our expressions or claims by a reason and in this latter case we must justify ourselves in our being and in our acting. There the question and justification was a factual one and here it becomes

personal. There we are still impartial observers; here the truth encounters us ourselves and indeed all of us.

This situation is here similar to the former. We stand in relationship to something absolute. We are now personally moved, disquieted, called to account by it. There is no man who is not found in this condition even though he does not acknowledge it. Every man knows himself responsible for himself and for his action. Each one knows that there is a claim on him there which he cannot evade. It is this sense of responsibility which gives us our worth as humans. At the same time it is this consciousness of responsibility which creates for us the peculiar and greatest difficulty, a difficulty which is of more seriousness and greater danger than that present in the problem of knowing, for the reason that we are now the oppressed, we are that which is placed in question. Formally the distress is the same: we should be able to answer with the truth and cannot. Asked about ourselves we should be able to indicate that which has its justification in itself . . . we call it the Good. But we are not able even to do that. Indeed, we know that we should be good; we know perhaps also something of what the Good is but we are far from it. But here the absolute skepticism, which here we call cynicism, is not right. We are not destitute of the good. There runs in us always something which is in the direction of the Good. All that which we call the humane, the truly manly, indicates clearly the movement of the good toward us. However, the more seriously we face the problem the more clearly we recognize that we must remain lacking the answer. We are not good. No one is good and no deed earns the qualification "good." Here is the contradiction present which displaces us from every position. Also here our situation is a critical one. We are hemmed in between "yes" and "no." The same word, responsibility, which expresses our positive position indicates also the negative: we are obligated to do good and we are not able to do it.

Perhaps it can be further showed how these two facts in the case—the theoretical-factual and the practical-personal—stand in relation one to another. It will certainly be no acci-

dent that our lives fall apart so remarkably into these two halves. That is part and parcel of human difficulty. Art attempts to create a unity here out of ideas and reality but it remains a unity of phantasy. It is a dream, a longing, a sign post on the way to a unity of ideal and real life, but it is not able to close the breach, to really create the unity.

II.

We turn now to the second half of our theme, namely Jesus. That we enter another world in so doing becomes immediately clear when we remember when and how we meet him who is our new reference point. Until now we have spoken of that which each, when he thinks about himself, can find. We reflected, and the means of our reflection was abstract thought. Jesus cannot be found through reflection. In order to find him, something particular is needed, something which not every man has in himself simply because he is man. We come to know Jesus through the Bible and through the preaching of the Christian church. To something given, not to a timeless principle, to a historical document we are at first directed if we would become acquainted with Jesus and come to understand his meaning to us. The first question will have to be: How does he there meet us? How does the Scripture and the Christian sermon which is founded upon the Scripture show us this Jesus?

I probably am allowed to, and in any case must, on account of limitation of time and space, take for granted a knowledge of the main facts. The manner in which the different documents which we in their unity call the New Testament speak of Jesus is certainly not unified and without contradiction. We must, in the first place, take the single groups of witnesses themselves, for example, the Synoptic Gospels, Paul and John. However, we would then immediately see that we have to further carry on the same process of analyzation in the single groups. Even the Synoptics, indeed a single one of them, or their carefully weeded-out first sources, offer a picture full of contradiction and are not to be comprehended as a unity. This

process of analyzation the historical critic has placed before us with an immense amount of acumen, industry and scholarship. The result is by no means harmonious. The contradictions of the material with which the critical science works penetrate, so to speak, into the work of the worker himself and divide the researchers into two camps . . . the one which sees in Jesus a teacher or prophet of a religious morality or a moral religion, the other which recognizes in his moral religious proclamation something only secondary to validating a personal and religious claim to authority which to us is strangely charming. The first group seeks to set forth the tradition of the "Enlightenment" which recognized in Jesus the proclaimer of moral and religious principles which should have validity independent of him as the possession of our reason. According to them Jesus taught pure morality, the fatherhood of God and the fact that all men are the children of God. To be sure it is incomprehensible how that, after all these teachings have been pointed out as having been the common religious possessions of Jewry before Christ, the later congregation could have made out of such a teacher the Son of God and how in this Church the belief in the resurrection could have arisen. Also this group must do utter violence to the historical tradition in order to reduce the Jesus there pictured to a model teacher of piety.

In these two points the second group has a great advantage. In spite of the fact that they do not regard the appearance of Jesus one bit less critically, from purely scientific reasons they treat the traditions much more conservatively. They acknowledge that he actually considered himself the Messiah, that he also attributed a position to himself which placed him opposite to all men on the side of God and which gave to him divine authority. They acknowledge that Jesus intended, actually as the proxy of God, to forgive sins by the power of his divine authority, that he considered his healing of the sick as the sign of the beginning of the time of salvation, that he pointed out his suffering and his death as divinely ordered necessity in connection with his Messianic work, that he laid claim to the role of the future judge of the world who will return

on the clouds and whose coming will bring about the completion of all things. From these claims of his, it then becomes more comprehensible how the disciples later worshipped him as divine and believed in his resurrection. However, on the other hand, there arises now the great difficulty how this Jesus, who must have appeared as a religious visionary when as man he raised such claims, could have shown forth in his speech and deeds such a moral, religious and purely human loftiness, clarity and quiet circumspection that here bowed before him at all times even the unbelievers as to one *entirely great.* Here as formerly the defining of a historical picture of Jesus without contradiction will not succeed.

However, the evangelical and common Christian tradition does not have only contradictions but it has things in agreement. Indeed, the Christian Church placed all these witnesses together, honored them as their Holy Writing and through the centuries handed them on in widening circles, noticing the differences certainly but which left their unified meaning undisturbed. This fact must busy us at first, purely historically, as well as the disparities which have been pushed so much to the foreground. So as the sources lie before us, there runs through all of them this one confession, this one historical view: this Jesus is no man as we are. He is not only a man better, more pious, cleaner, and morally and religiously more powerful. It is not this purely comparative difference which marks him but there is an essential, fundamental distinction. We know from Old Testament history such a category which gives a peculiarly divine position to a man as opposed to other men and such a man is called a prophet. But although the Jews of Jesus' time surely knew that "Prophet" designated something essentially characteristic as "Holy Man," "Religious Hero," "Religious Genius"—one having a position of divine authority contrasted with other men, an authority founded in a divine commission given by no man—this designation evidently did not satisfy those who wrote our Gospels. Not only did it not satisfy them, but with full unanimity they presented the history in such a manner as to indicate that Jesus himself was not satisfied with

the unexcelled greatness of the title "Prophet" but took for himself a position far above all prophets, a position high above anything which at any time a man has been or will be. They assert unanimously and in closest coherence, in fact they take for granted as a self-evident and acknowledged fact among them, that his life is a "coming into humanity," a turning point of the world, the beginning of a new world era, the decisive divine act of salvation; that especially his death and his resurrection proclaim him as the Saviour of the whole world sent from God. The formulation into thought-forms of this position which in every case transcends all human comprehension is indeed of varied manner in the different parts of the tradition. However, before we consider the contrasts, the other possibility, the common Church faith held from the very first, must be mentioned, although there will be no effort here to interpret it. And when we speak of interpretation we must remember that the interpretation of a personality is identical with our perception of it. Things spiritually significant can be seen only through interpretation. It can well be that the differences in the apostolic witnesses concerning Jesus, witnesses which, rightly understood, all include the confession of the Lordship of Jesus, do not have their ground in the mythological movement taking possession of the picture of Jesus but therein that the true significance of this incomprehensible divine event only gradually unfolded itself to the apostles.

So have the great theologians of the past from Jerome to Luther and Calvin, who certainly knew the differences in the traditions, explained the thing. The truly scientific judgment drawn from this consideration is this: that that contradiction between the purely ethical-religious and the eschatalogical-Messianic line of facts disappears. The contradictory elements lie no more in a report full of contradictions but in nothing other than the necessary contrast which is inherent in such a personality which is at the same time human and divine.

If Jesus really was the one which he has always been considered by the Christian Church to be, the Redeemer sent by God, it is certainly not incomprehensible that the miracle of his

person and his work was not seen from the beginning by every one alike, and that that which was seen by all in common could not be expressed in the same manner by all. However, if we ask why then modern research strives to go back behind the unity of the apostolic witness and to hold fast to their hypothetical solutions in spite of the impossibilities in which they are thereby involved, there is only one answer to the question: because the Christian claims of the New Testament seem to these investigators to be an impossibility, as something which cannot be reconciled with our modern thinking. That means, in plain words, nothing more than this, which has also been frequently admitted by the very rationalistic investigators: that the question concerning the person of Christ is not a historical question but one of faith. The historical sources do not contradict the Christian faith but contradict only modern thought. Man will not believe that a dead person rose from the dead, that a historical personality is the Son of God, that the death of a man really changes our relationship to God, that one historical occurrence shall be for all men and for all eternity of general and decisive significance. Therefore one must endeavor to get behind the traditions, must try to find a Jesus who was only human and who did not desire to be anything but human.

At this point there enters into our thought again a turning into a new dimension. After having spoken together at first philosophically and then historically, we now enter into the field of the claims of Faith and the relationship of these claims to the field of thought as this thought is developed in theology. Theology is first of all nothing other than the intellectually acute and orderly formation of that which faith expresses. In the first place, theology does not have to argue nor reason, nor does it have to enter into historical research. Its task is to explain Faith. Thus it will be our first task to make clear what the Christian Faith declares concerning Jesus. Since this is no lecture on dogmatics and since I must hold to brevity and simplicity, I cannot enter into most of the questions which the theologian finds in Christology but must limit myself to the essence (heart) of the question. It is the Biblical

and general Christian belief that in Jesus Christ God reveals himself to men finally and completely and that in the suffering, death and resurrection of Jesus God has done for and has given to us that without which we could never rightly know God, ourselves or the purpose of the world. The Christian faith, which recognizes Jesus as the Saviour of the World, holds then nothing other than that we cannot have this salvation without him and that we find ourselves, desite all culture, morality and religion in a truly despairing condition.

The common Christian faith, which has still never been worked out by a scientific theology, is the faith in Jesus Christ as Lord and Saviour. Therewith Jesus, The Human, is fundamentally in contrast to all which is otherwise called human, to all things historical, to all which has taken place before him or after him on the side of the human, to all morality and religion. Jesus does not come into view as one who himself believes, is himself pious, as one who asks for forgiveness, who himself is in need of redemption, but he comes as the only one who brings forgiveness and redemption, and that with divine authority. He is not one in that great line of humanity who moves himself toward God, seeking him, asking for his mercy. He does not stride to the pinnacle of this line as one particularly pious or as the highest example or prototype of religion, but he comes toward this entire human line from above, from the other side. He is not a very high appearance in the history of religion, for the history of religion is nothing more than this human line; he is also not the highest point of this religious line, for between the highest point and each lower point there is only a difference of degree. He comes into view not as one who believes, as do we, only better and fuller, but as he on whom *we* believe. That is what we mean when we say: "Our Lord and Redeemer."

He has this position within man because in him God speaks to men and deals with men as he has never spoken or dealt before. Mankind, insofar as our historical documents show, has always had some knowledge of God and of his will. The human spiritual life is never entirely lacking the influence

from God; rather is God the moving power of all spiritual creation. However, we remain nevertheless enclosed in our own ideas concerning God. Indeed we have ideas concerning God, religious conceptions which present some shadow of the divine reality. However, this is not Revelation in the sense of which the Bible speaks. Revelation means God enters immediately into our life and thought cycle. He speaks and deals immediately. He allows you to know that which through purely moral or religious thought no man can know. He permits us to know the Secret of his Will; his hidden counsels—something which men conjecture, hope and dimly perceive but which men cannot know: the depth of sins and guilt, the seriousness of the judgment, the divine desire for reconcilation and the end of all things when God will be all and in all.

However, this revelation is not merely a "to know and to do"; it is at the same time a "mutual dealing." Our lack of knowledge is not the only thing which is opposed to the breaking through of God's Truth, but most serious is our sinful reality. Therefore the breaking through of this divine Truth of Salvation signifies at one and the same time a coming into the real Truth, a struggle, an entrance of God into the sinful reality, a taking-upon-self of all the opposing forces, an allowing these forces to attack. Only therein that in God's Son sin ceases to rage and that he suffers its curse which men themselves should have suffered is the possibility created whereby men dare to believe in and are able to believe in God's forgiveness. This is true because only here does there come to our perception at the same time both the entire seriousness of the judgment of God concerning our sins and the unconditional loving will of God. The fact of the Cross and the Word of Reconciliation belong together. As the sin is actual opposition to God, so forgiveness must be real opposition of God to sin.

Therefore the Reconciliation can consist of nothing other than that God really speaks to man, also that man perceives this Word as a true, God-spoken Word, and this means that he believes. Revelation is objectively a breaking through history and its possibilities. Subjectively it is a breaking through

our ideal seclusion and the psychological possibilities. It means that a man believes that which is contrary to all experience and to all reasonable knowledge, that he is certain of that of which he as man cannot be certain. This is the miracle which the New Testament calls the Witness of the Holy Ghost, the speaking of God in us—which is nothing other than the knowledge and acknowledgment of that which God has spoken externally to us in Jesus Christ.

Revelation of Christ and faith in Christ are the miracle of God in history and in the soul which can be understood neither historically nor psychologically, nor in connection with historical events nor in connection with the inner life of man. As soon as we would understand it, it ceases to be Revelation and Faith in the Christian sense. It is the absolutely inconceivable idea of God's presence in history and in the soul, an idea without analogy in other historical and in other soul phenomena.

Whether we can and will acknowledge such a thing to be possible or not is a question for each to decide for himself. In any case there is Christian faith only where this is acknowledged as true.

Let us change Jesus Christ, if we will, into a religious hero or into the culminating point of religious history and let us change the Faith in him into a mythical experience or into any other climax of religious experience and perhaps we will come less into conflict with our modern thought . . . but we have therewith abandoned the Christian Faith.

BARTH AND THE AMERICAN THEOLOGICAL SCENE.

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The task of this paper will be twofold. First, it will seek to give an account of the reasons why Barth has failed to make his influence felt in the thinking of American Christianity, and, second, it will attempt to offer some suggestions as to what the Protestant American Churches could learn from Barth if they understood his point of emphasis, his essential burden of thought. It is frankly granted that there may be many "Barthians" in the United States who are not aware that they are!

I.

There is no question as to Barth's preeminent place in modern Christianity. He has let lose a wave of theological concern which has had its effect upon even the Roman Catholic Church, in mission fields and in the realm of national politics. He has become a disturbing force to philosophy and psychology on the continent. No one feels himself equipped to discuss the main issues of modern theology or philosophy unless he is conversant with the nub of Barth's vigorous and penetrating thinking.

Contrary to the opinions of some American thinkers, who think of Barth as a passing phenomenon or as an impossible reactionary, Barth is neither an obscurantist nor a reactionary nor a phenomenon. Many have not understood his point of view, because they have not studied Barth at first hand and seen him in his total thought. Many have falsely judged one of his positions without seeing it in the light of his total tendency of thought. Besides, some of his earlier writings are of

such a nature as to make the comfortable theologian or philosopher angry, since Barth had to do much destructive work involving him in a loss of orthodox intellectual caste,—as was to be supposed.

So, regardless as to opinions, Barth is a stubborn fact to be faced and not a mere phenomenon to be evaded with a shrug of the shoulders or a sinister slur. The Christian centuries will tell! Besides, it is not Barth alone we have to deal with but a group of thinkers who, while they vary much in particular points, are agreed in their one central task. Not only this, but the issues which Barth has raised are of such a vital nature that they cannot be evaded longer, even by the American Churches. One may evade Barth but hardly the subject matter with which he is so earnestly and prophetically concerned.

Yet one will have to admit that Karl Barth and the Crisis Theology, so-called, has not made a sweeping entry into the American theological scene. Here and there men have appropriated his theological viewpoint, but these characters have been suspected by many as tired liberals or aliens to native American thought. In some cases, youthful readers of Barth have been fascinated, but have hardly understood him, and it is doubtful whether the master would altogether approve of his disciples' eager appropriation of an aspect of his emphasis without having a mind to his total outlook. Some, as in Europe and elsewhere, have taken his thought and made rash and unwarranted conclusions. A case in point comes to mind, when the writer heard Barth vigorously disapprove of a Japanese theologian's statement that one might be a Barthian and a Marxian at the same time! Thus the two "Karls" might make good complements!

Conservatives have eagerly grasped at Barth's desire to regain a fulcrum in Christianity which would keep it from being diluted in the waters of a cultural Christianity. But they have not fully understood Barth's conception of that Word which is found peculiarly in the Bible record of the act of God's revelation especially in Christ yet a Word that is not strictly confined to the covers of the Bible itself. Such a static, literal

conception would make God's Word a freakish theophany, make it material and an idol. Besides, it would imprison the great God in a material statistic and identify him with a sinful world.

Here and there liberals have grasped at Barth's critical conception of the Bible, his modern scientific spirit, at his critique of the Church and orthodoxy, at his desire for a contemporary Christianity of action and power; and some have grasped at his desire for an Objective Reality at the heart of Christianity which is beyond human control and adequate definition. These later liberals have seen in Barth's "Otherness" of God something they can identify with that which represents the "mysterium tremendun" of Rudolf Otto, or the "a priori" of Troeltsch found, in better delineation, in the writings of Paul Tillich, or the "Integrator" of Whitehead, the latter which has been made use of extensively by Professor H. N. Wieman of Chicago. Yet, we will not have understood Barth at all if we think his "Other God" of the Christian faith is the same as that of modern philosophy!

And some liberals who have rejoiced in Barth's firm stand against the German total state of Hitler and his group all but forget the real reason for Barth's stand. For Barth, the state problem as it affects the Church today is decidedly a matter of theology and not of the general principles of political freedom. And these liberals who rejoice in some of the other statements of Barth must realize that Barth has himself been a liberal, but he has passed beyond the swaddling clothes of a German liberalism which not only antedates our own by at least fifteen years but surpassed ours in intensity of spirit and freedom from orthodox restraints. For in Germany liberalism has already worn maturer clothes and has been highly professionalized by a system of theological education that does not solely have to guard and check its radicalism by an orthodox Church constituency or denominational officialism.

II.

As for reasons why "Barthianism" (a word which Barth despises, because he has no desire to be the father of another theological school, since there are already too many such schools to obscure THE Christian theology we all ought to have) has not penetrated into the American mind, they are easy to discover. There are cultural factors alone which make it difficult for Americans to understand not only continental Europeans but Britons as well. Our country has a peculiar history which has so ingrained itself into the typical American that he or she can be detected in any European or Oriental quarter. We are a practical people; victorious aggressiveness is written on our faces. We are hardly adapted or prepared as yet to do hard and deep thinking. A whole generation that has come through all the physical achievement we have come through still has in its blood and thought that primitive pioneer genius of external conquest. We are activists. We have always been so. Our fathers came to these shores because they were active enough to want to adventure. They conquered themselves puritanically. They conquered nature. They spanned rivers,—and continents!

We constructed the only buildings of their kind in the world —the skyscrapers. Cardinal Mercier once remarked when first he saw the Woolworth tower, "That must be your cathedral!" We are a young people. In the full flush of adolescent activity, it is hardly expected of us to be mature thinkers of the deep issues of life and evil and civilization and culture. And our thinking has been affected not only by our environment, but by the political enlightenment which gave our Constitution birth. Jefferson was a product of the "age of reason."

We are too young to possess a culture, much less a very distinct theological culture. We have denominational theologies aplenty! We are not yet mature. We are in the making. This is one of the reasons why the Church in America is largely an active Church. In the words of Barth concerning staid European ministers, our ministers have become "administers." Good

ministers are men of action; they are "good mixers." Our churches are newly built. Few have great family traditions. Denominationalism is a form of activism which betrays a decided lack of patience. And denominational theologies are not cultural, but aggressive platforms of ecclesiastical action. Our churches are maintained by the voluntaristic spirit—we scratch for our dollars and we rush for our members. The average pastor scarcely has time to think, to do serious study, to work at his original sources and to know life in its depths. He, like his contemporary professionals, is a man who lives "on the run." Generally he is a man of wide reading but hardly a knower of life in its silent, inward depths. Or he may be an active, apologetic ecclesiastic. America is the land of humanism, of pragmatism, of utilitarianism, of institutionalism. We inherited the enlightenment without a struggle. It is a land abounding in the optimistic idea of man and the hope of progress. Popular education is ubiquitous and, we believe, has produced presidents from humble urchins. We believe that all men are created with undreamed-of potentialities. We believe in the power of education. The people of America have every right to believe in the immanence of God because of their miraculous material progress! America is the land of democracy—at least it was! Here no classes or castes gave life and thought its tragic bent. Its metaphysicians have been rare but its psychologists have been many. It is the land of many active sects and denominations.

Its Christian history dates from the advent of the disinherited and disgruntled rebels who left their mother Churches for a new home. Our Christianity has put emphasis upon the human element. Revivals emphasized human reactions to the gospel. Methodism emphasized human experience. It emphasized the human side of the Christian faith. It gave us "personalism," through Bocone and Lotze, which interpreted God in terms of human personal qualities. (This may be an egotistic projection of the self into a great transcendence if it is not preceded by a redeemed personality.) The Sunday School gave laymen the exalted place they possess in the

Church today. Congregationalism in church government contributed its share to making Christianity a religion of action for every man.

We are far removed from the soil of the Protestant Reformation. We have little Calvinism in our background. The only Calvinism we possess is isolated in small groups or it is one which has been filtered through a stricter Wyclifian temper which has been nicknamed Puritanism with scorn! Our general and popular Christian history in America (except for an Anglicanism that was originally repudiated as anti-American and alien and a Lutheranism that came late on the scene—except in Pennsylvania where Lutheranism has been Americanized) has been such as to make it unique and unrelated to Europe's cultural tradition and depth of mature theological thought. (Yet both of these have been altered by the American environment.) We have an activistic bent. Europeans look upon us as one grand mass of animated life. It is hardly to be expected that we would not produce a social gospel that was related to our democracy, our sense of progress and our optimism. Anyone who might desire to get a more detailed glimpse of the American mind must turn to the pages of Halford Luccock's book entitled "The American Mind." He will immediately note the strange effect our social history has had upon our theological mind.

It can readily be understood that Christianity has taken a different turn in America. In fact, Barth one time made the statement that if international conferences like Stockholm did not be careful there would be danger that Christianity might be betrayed into the hands of an activistic social program by being dominated by the American influence. An identification of the Kingdom of God with socialism, of God with mere immanent processes, might have the tendency of magnifying the incarnation at the expense of the atonement, of external activity over inner being. This might make God an evolutionary process of inherent natural synthesis which would lead straight into humanism. American liberalism, even that of W. Horton and H. N. Weiman, holds tenaciously to the doctrine of con-

tinuity. Andre Siegfried once called attention to the strong moral and puritanical tone of English life, so unlike the mystical and theocentric tone of continental Christianity. The Kingdom comes on earth to the Anglo-American; to the continental the Kingdom is within. To the American, Christianity has taken on the aspect of a this-worldly program while to the continental, especially since the defeat of the human spirit during years of warfare, it has taken on an other-worldly attitude in which grace and transcendence play major roles. For that reason church divisions on the continent are based upon theological distinctions while those on English and American soil have issued largely from social and organizational causes.

A great deal of Barth's failure to affect American theology cn be traced to this difference in theological outlook, this temperamental difference, this social background; this difference between age and youth, between the contemplative and activistic types. Here science was more than theory; it actually reconstructed the world of nature. Industrialization became a tangible proof of the scientific way of thinking. That spirit diluted our transcendence into an immanence. Popular education, even in high schools, early acquainted pupils with the theory of evolution which was built upon the theory of correlation of all facts into a whole, explicable by natural causes. This has created for us a monistic outlook on life, a sense of the omnipotence of reason, a relativization of life, a religion without much practical concern for realities beyond that which can be seen and proven. America is the last word on scientific philosophy in actuality. All this, coupled with our frontier spirit, our optimism, our individualism, our energy, has made religion for us a socially effective means of betterment, a human experience, a denominational entity based upon an activistic theology, and many other queer things. This is but one major, inclusive answer to the reason why America has not taken so eagerly to Barth's thinking. And this is not written to disparage our American spirit but rather to reveal to some extent some of the reasons for our peculiar temper. This American temper has done much for our modern world.

Of course, there are other factors. One thinks of Barth's strange language. It has grown more calm and understandable in recent years. But his early thirties reveal an explosive style like unto that of a prophet whose soul is so full that it fairly murdered all the rules of sane and logical diction. Like thunder claps and lightning flashes he dazed his readers more than he enlightened them. And some of his emphases were extreme, set in the language of philosophy, which is an alien vocabulary for prophetism.

Yet we have always to remember that his was a terrific experience and his was a rare task, for he had to turn the tide of a whole generation of theological habits of thought. He literally had to coin new words and phrases for the field of theology. His mind had so creatively to work at its subject that many read him over and over again to even understand the first premise of what he was saying. And then, only after years of fermenting thought, did one seem to get a glimpse of the burden in his own soul. But his style was not unrelated to his message. Because his thinking had been fired by a new discovery, his thought had such difficulty with the old language. He had to use old terms with new contents, so that the reader, especially in practical America, was exasperated. And time and time again we heard the remark, "Why does Barth use such strange language? Why is his message not put simpler, like the message of Jesus?" Barth was faced with that query after his first edition of his commentary on Romans. He replied that Christianity, even in the Gospels and epistles, was not simple either for those who read with any degree of understanding. Yet, it is hardly Barth's style which is so difficult. It is rather that what he has to say is so old that it was new, so simple that it sounded profound. His prophetic zeal and natural temperament had creatively generated an explosive style that was like the thunder and lightning of a storm. This, too, shut the doors of America to him.

Further, we must remember that Europe was and is faced with tenser social situations. The War was a raw reality to them. It involved not only the death of millions physically

but the very defeat of morale and faith, the crucifixion of all that men held high and holy. It was the end of an age. It made them wonder anew about the evil resident within men and society. It marked the defeat of the spirit, the questioning of the possibility of men's actions, the rethinking of the deeper nature of life's realities. Barth's thought, however, began long before the close of the War, and as such is not a theology of defeat. Yet it does take on the aspect of a deeper examination into the issue of life and history. No one has come through that ordeal in Europe with a superficial attitude. There people faced *the* crisis of life. The relation of Christianity to communism and fascism became a live issue. "How can life be properly adjusted so as to prevent another such debacle and tragedy?" men asked. All theoretics were thrown to the winds. Realism emerged. Instead of dabbling with life's peripherals, men began to bore down after life's roots and reasons. The old optimism was shattered. Romanticism, the source of life's rationale in the last century, was examined with reality. The old liberalism in the churches, the old formal conservatism, mystical piety, ethical idealism, all were brought under the microscope of realistic thinking. Every stone in the foundation of pre-War thinking was picked up and examined. Even idealism was scrutinized. The proletarian movement became more militant as it secured theological undergirding with a dogma of materialistic determinism. Fascism arose, taking unto itself all the aspects of a militant religion, rooted and grounded in the very structure of the universe itself. In the midst of such a situation Barth worked. In fact, he lived in them and was a part of them.

It is hardly to be supposed that this large and expansive American territory, peopled with youthful men and women who have been already uprooted and transplanted to a new country where they live a very adaptable and mobile life, would appreciate what Barth has to say about the deeper theological issues involved in the welter of the post-War social struggle that has made men grasp for absolutes higher than and beyond themselves. All this made them despair of the old individualism

and crude democracy in favor of some sort of an authority which would claim for itself some sanction of the ultimate.

While our American Churches have been very active (and still are in spite of many reverses) in the social field and in the local parishes, in all truth it can be said that few of the leadership of American Christianity sense the deeper theological issues involved in our own social struggle,—which, we feel, will grow intenser as the years come and go. Anyone who follows the trend of current thought and events cannot but notice that the issues are being debated today with greater heat and vigor than before. Perhaps Barth is right in his refusal to come to America at this time because he fears we are not ready for his message. Our situation has not made us aware of our impending crisis. And that crisis will involve a rethinking of the nature of the Church, of theology, of the problem of personality, of the nature of society, of philosophy, etc.

The vast desert of secularization in the American mind has created a soil very conducive to the growth of some type of absolutism. The vacuum in the heart of man's life, which is always filled by some god, must have something in it that is indeed higher than,—must condition,—man. The American Churches, however, are beginning to settle down and sense the seriousness of the situation. Some are turning to Barth, to serious study, to the Oxford Group movement for help. This is largely because of the sense of failure which has overtaken many a minister because he feels that the main task of creating new creatures in Christ has been neglected all too long in favor of churchly activities and ecclesiastical statistics. This has worked for the defeat of a deep Christianity in the Church. We are also witnessing the decline of church influence in society, a provincializing and crystallizing of social life; we have seen the defeat of prohibition, the cracking of capitalism, the unbelievable staggering fact of quiet factories and unemployment, the decline of rugged individualism, the immensity of a terrible crime situation, the uncertainty of moving into new social experiments, the feeling of sheer helplessness in the face of social maladies, the rise of radical social movements

and the fact that the Christianity of many of our churches is far too superficial to meet personal and social crises and make effective in the world what the churches decide in resolutions or preach with their lips. Our easy optimism is arrested, if not shattered. We are seeing not only a naturalism arising which is not based upon the offense of the Cross, but we are becoming conscious of a naturalistic paganism that has even invaded our churches and has made of the Gospel of the Cross a neat religion of the natural man and evolutionary progress.

While Barth has not been eagerly welcomed in America by many conservatives, nor welcomed by liberals for reasons given above, yet many are today wistful as regards his power in the midst of an intensified European situation and are willing to sit quietly, study hard and listen, in the hope of finding some pivot in life which will be potent enough to meet the age with a sense of victory. In the light of that fact, Barth's voice may be increasingly welcomed. Liberals may attempt to hold on longest to some sort of synthesized Christian theology which will not be so offensive to their rational capacities. But the realities of an intenser situation in Church and society will make them more vehement, and perhaps antagonistic to any Barthian influence. In the end, life's demands and necessities will prove to be stronger than our neat syllogisms and prove whether in these times we will not need a more radical sense of sin, involving a greater concern for a God of miracle and grace than of consistency.

III.

What might we learn from Barth as Christians in the Churches of America?

Since Barth is before the eyes of the public largely because of his stand towards the total state which the National Socialist party has produced in Germany, we might ask ourselves why Barth has made that stand. He has not done so on political grounds. It is not even a matter of personal freedom. Barth

saw that the real issue for him as a Christian concerned the nature of the Church, and that issue involved the nature of the gospel that gave the Church rise. Therefore, God's gospel has a prior claim upon men; *it* is the source of man's new life in the Spirit through Jesus Christ. Barth does not want it understood that he is the leader of an organized political opposition against Hitler. The "theological existence" and universal task of the Church was at stake. *The truth* was involved. The nature of the gospel as a revealed Word of God was involved; a Word which even states and dictators must hear, and which alone can be a perfect redemption for men and groups. Our calling as ministers is to serve this Word and not be lured away from its ultimate authority by any national enthusiasm for false messiah. The gospel is primary, not secondary, The Word of God is not to be sought in any other quarter than in the witnessing record of the Old and New Testaments.

First of all, Barth is a theologian, and to be such is to be an exegete of that Word. Today we remain either true to that Word, cost what it may, or we give up our true calling as ministers and theologians of that Word. He would rather see the Church worshipping in catacombs than accept any Church based upon a theology that was diluted with natural theology. The Church must not employ methods of force to create church unity; she must not be united simply because the community is united. The Church must not do everything in her power to make Germany revive. It is her task to proclaim the free and pure Word of God, and let the German people find their true calling in God. The Church is not to serve men. A Church ceases to be a Church of Jesus Christ when she is not true to the pure theological existence in Christ that gave her birth. This doctrine of the Christian Church is something American Christians might be concerned about. Churches, then, might take their tasks more seriously. They might cease some of their futile activity and substitute a real Christian essence and basis for it.

All of which is related to that deeper problem of the nature of Christ and the revelation of God in him. The origin of

the Church, then, and Christian theology, is not in the wisdom of men but in a merciful act of grace and mercy of God's self-revelation of himself to men who could not create that revelation for themselves. It must be admitted that the Church came into existence because of Jesus Christ. It was a community which found in Christ the fulness of the Godhead dwelling bodily.

Further, this community of people who formed the early Church consisted not merely of people who were living the "good life." They were regenerate people. They were not only reformed in conduct; they were new creatures, recreated by a great cosmic act on the part of God done in the human (our) flesh of Jesus. That Jesus was the Christ, who stood not on man's side in his quest for God but on God's side in a divine quest for man. It was that reality that saved the Jesus of history for posterity. It is that which the writers of the New Testament seek to witness about. Therefore they pay little regard to the literary form of their writings or the various details of the life of Jesus. That early Christian community was not founded on the imitation of the "religion of Jesus." That human Jesus can mean nothing to us except he be the Christ with authority of God. That such a Christ-centered religion does have its social consequences is a proven fact that can be verified from the events and personages of Christian history.

Early Christians preceded their doing with being and their being with believing. It is this refusal to face theology, to face the necessity of a deep creedal basis (which need not involve a scholastic and dead formula), this failure to see Christianity as a redeemed fellowship centered in a divine Christ, that Barth could reveal to the American Churches.

When one surveys the churches, the impression is received that the rate of illiteracy concerning the primary essence of Christianity is indeed high. The profession of the Church's words is not backed up by what those words originally meant when they were used for the first time. Even our social pronouncements are far beyond the constituency's depth of ex-

perience relative to the Christian's reason for loving the brethren and his God. The Church does not seem to possess that power to point out convincingly the answer to the basic problems of men, a power which the early Church had, though it possessed neither gold nor silver nor cathedrals nor trained ministers.

In the days of the Church's power, men of God merely *affirmed* him without fear of intellectual argument or contradiction. They did not argue. They possessed nothing of that fine dalectic which moderns use to climb their way syllogism by syllogism to the heaven to bring man up to God or to bring God down! They frankly admitted that man's sin made it necessary for God to come to men. They were, therefore, saved by grace. They lived with all they had, in the consciousness of his mercy. They did not boast about what he had given them. They were identified in the flesh with their brethren, no matter who the brother might be.

And more! Barth could confront us with the fact that Christian ethics issue from a Christian personality and a Christian faith.

He could show us that topical sermons are humanistic, they are hardly productive of worship, they cannot build or sustain Christian faith, largely because they are the ideas of men in which the Word of God is used as a prop for man's wisdom. Topical sermons cannot generate Christian faith. Sermons must always presuppose the Christian fact of God-in-action in Jesus Christ touching and remaking and leading men by his Spirit. Such sermons must start with the living Word of God, and make hearers conscious not of the preacher's words but of the Word that God wants to speak to preacher and hearers alike. Preaching is not lecturing, nor a delineation on religious psychology or science and religion, but witnessing, proclaiming, inviting. The words of men must always leave room for the God of all men to come into his own.

Barth could, then, make us aware of the Church's mai task. He could indicate that the Church has no reason f existence whatever unless she has a unique task beyond that f

clubs, lecture halls and social parties. He could tell us much about what public worship should be. He could point out that much worship is mere self-culture in which the worshippers only come to be substantiated in their own opinions and not to worship the living God, expose themselves honestly to God's real existence in Christ, around whom all men are needy sinners and who makes us all brethren. Worship exalts God; it dethrones autonomous man.

Barth could show us that there is much humanism even in Christian circles by indicating that what many people mistake for even a Christian God is only their idea of God, a God carved out of man's ideas. The living God is not such. He is seen in the face of Jesus Christ as one whose existence is unconditioned, as one who is never satisfied until we are driven from our proud thrones, until God becomes God of our lives. Barth could tell us that secularism is nothing more than paganism, a sort of autonomous humanism in which God has been dethroned in place of omnipotent and emancipated man!

Barth could indicate to us that the core of essential Christianity is eschatological. Its origin, constant sustaining reality and final consummation does not emerge out of nature and the world. It comes from beyond. It ends in the beyond. And when it comes into this world in Christ, it never becomes a human data that we can control or gloat over. We will always possess it as a gift in earthen vessels, and we will always have to possess it in faith and never in sight. That should always keep us humble and cause our dogmatism to rest in God rather than in our opinions.

He might be able to give us some light on the nature of the Christian's social gospel. Barth would never allow the Kingdom of God to be identified with socialism. The Kingdom is always beyond the highest social Utopia. To identify it with any system is to limit it, to forget that it operates in a sinful world, to make it something less than the Kingdom of God, to crystallize it into controllable forms. He would also show us that the Kingdom is in the world but that the world, even if all men were Christian, will never develop naturally into the per-

fect Kingdom of God unless God creates a new edition of the world. (Yet Barth has never championed a ranting millennialism.) The Kingdom may be a form of concretion but it is also a form of correction. It does not operate anywhere except in those persons who have faced up to the Word of God and have made the decision for God. These have already experienced the end of the world and, although imperfectly, nevertheless they are in the new world and the Kingdom is radiating its light from them. Barth could warn us to be careful lest we make that Kingdom too other-worldly and thus lose sight of the fact that we are always as sinners needful of his grace identified with the least of the brethren and yet not make the Kingdom too identified with the world lest we lose sight of its eschatological nature. But Barth would never admit that social reforms based upon anything less than the Word of God can really redeem the world or create wholesome and saving personalities.

Barth could help us to see that much of our Biblical studies in the life of Jesus, for instance, never arrive at the reality of the Person who created the first Christian fellowship. And, in spite of the variations in temper and narration in the Gospels, there is after all only one Gospel and one Christ. Barth has again shown us that there is a unity running through the Bible that is far more important than its diversities. He could show us that in spite of our fears concerning historical and free criticism the central message of the Bible is an event that cannot even be shaken. It stands! The Word is mightier than words.

He might indicate to us that the real crisis of our times is in our modern outlook which has made man autonomous. Man has become so consistently "the measure of all things" that when he is put to the test he discovers to his mighty horror that he alone cannot meet the issues of modern life and society. Modern man has no, or a puny, God. He has "ideas" of God, but has he the "living" God?

For that reason Barth says that God in Christ demands repentance as the greatest human virtue today, in the hope

that thereby God can speak to us the Word we need to hear and that through our open hearts and wills he may find a channel to again incarnate his power to a world that has started to decay. Only in a recreation of the will of man, in decision, can civilization be stopped from certain decay and disintegration. The Church, as a company of faithful and repentant people, must become the vanguard of a new humanity to save the day.

There is a considerable group of younger liberal theologians in America who hope to "find" an adequate theology by synthesizing the findings of modern science and philosophy with Jesus Christ. They long for a satisfying theology. Some of them have found an ally in Whitehead. Whitehead's principle of concretion and integration in nature seems to harmonize with the principle of love found in Jesus Christ. But after all is said and done, it is doubtful whether Christian theology can ever be satisfied with the development of a world-view based upon a synthesis of extra-Christian elements of thought. All of this leaves man alone to himself. What he needs is a world-view based upon a new spirit which alone can be created in the light of the Word of God which strikes at the deeper cause of man's frustration and failure. Barth would warn us that we are engaging in futile pursuits if we do anything less than allow the Word of God to speak for itself—and from its point of view to lead us into all truth. For, after all, Christ will never allow himself to become an annex to, nor a mere substantiator of, a natural world-view. It would seem that this is one of the vital things Barth would say to us. This longing for intellectual consistency and monastic continuity is one of the modern evidences of man's desire to control God, man's desire to make himself master of the total situation. It is a refined pride of the autonomous man. It forgets that no one ever finds God by searching. In the Christian sense, we must allow ourselves to be found of God when we expose ourselves to the Word of God in Jesus Christ. Christian theology, as well as Christian life, first begins with the admission that we quest in all sorts of queries in our search for God until God

comes to us. Therefore Christian theology starts radically with Christ and in faith. As such it is a science of the Holy Spirit worked within us through the Word of God. It verifies itself to those of faith and is constantly checked from extravagances by the living Christ. (No Christian Scientists can look at the reality of sin in Christ's cross and deal with sin and evil superficially,—and no Holy Roller could do, what he asks all others to do, by looking at the sane Jesus. The "better way" of love will check all extravagances.) Barth might help American churchmen not to be too concerned about whether Whitehead, Einstein, Dewey or Jeans will verify Christian theology!

Barth might also point out to us that he is not designing to found a new theological school at all. There is but one Christ and but one Church. As such, we should not think of a spiritual recovery within the Church in terms of "movements" but in terms of a rediscovery of what was always true of the Christian heritage. He would start the solution of the problem of Christian unity, which we so desperately need, from the theological angle, by a series of destructive criticisms of those accretions that have nothing whatever to do with the essential nature of the Christian faith. For the essence of Christianity does not have to do with the details of the world's or man's creation, not even with forming of Church organization, but with the real nature of man and God. The gospel would then be more a proclamation, a promise, a hope, an act of God's love, than it would be a finished piece of scientific knowledge. As such it would always qualify whatever scientific knowledge we would discover. In this way Barth might clarify the atmosphere for us on the nature of our gospel, our theology, the theological basis of Christian unity that would not necessarily involve a uniformity of static institutionalism nor of static detailed theology. For Barth would show us that we need to be far more interested in THE Christian theology than in the human theologies which men have made of God's great act for man.

There are a host of other problems about which he might enlighten or disturb us. We think of all the techniques which

religious education has produced to make Christianity educable. But what is the main task of Christian education if not to lead up to that new life which begins when the Spirit moves the life that comes in contact with the living Word? Or that Christian education may be a constant unfoldment of the gospel through the Spirit into all the implications of that great commitment?

One thinks of Barth's implications for theological education in our seminaries. Or one thinks of the motive involved in missionary work,—such a live issue today. Or one thinks of Protestantism in its original emergence as a Christianity based upon the Word, which those reformers understood to be a rediscovery of the marvel and potency of that original event centering in the person of Jesus.

IV.

Whatever success Barth may have in this country, of one thing we may be reasonably sure. The burden of his great work thus far will have to be faced by American Churches if they would see the deeper issues of our day and again recover that dynamic power which the Church will need as the whole world seeks for something higher than itself to cope with modern problems. It is not that Americans will not need a theology. They are seeking one, as all men do in times of crisis and as people in Europe have sought one, and found one,—in many new "isms" as they hope! It is a question whether the One authority of life will find his own alert, ready for that day of testing. Or will that Church of his be repudiated because it has grown lukewarm, because its saltiness has lost its savor and is fit only to be thrown out? *The Church will live,* but how much of the present American Churchianity deserves to survive? We must be careful not to allow our critical spirit against the man Barth, or the rightly repudiated system of "Barthianism," to blind us to the truth. No alibi can evade *the truth* we must see and do.

THE BARTHIAN THEOLOGY IN GREAT BRITAIN.

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It is too early to begin to assess the influence of the Barthian theology in Great Britain. Seven years ago it was still regarded as a strange and somewhat uncouth phenomenon, clothed in a foreign and unfamiliar garb, and even today there are many amongst us who have barely begun to understand it. But within the last few years a great change has undoubtedly taken place, and Barth's name has become a name to conjure with among theologians. The conflict in the Evangelical Church in Germany during 1933-1934, in which Barth has taken a leading part in fighting the battle on behalf of the Reformed Faith against the inrush of pagan and semi-pagan influences, has awakened sympathy in wide circles, and has greatly increased Barth's prestige as a theologian.

It has to be admitted that not many of the older theologians in Great Britain have opened their minds to Barth, and some can only regard him as a disturbing influence. A man's attitude to Barth is apt to be an acid test of his age. The older Ritschlians, especially, have shown themselves mostly hostile. But others are persuaded that they have a good deal to learn, even though they may think that they can only get at the permanent contribution of Barth by criticism. Among the young men, however, it is being recognized that Barth is the one really challenging theologian on the field, the one chief religious thinker to be reckoned with today. Such a book as Dr. F. W. Camfield's "Revelation and the Holy Spirit" shows the hold which Barth is taking on the younger men in the Congregational Church in England. He is receiving much attention among English Methodists, and particularly among the Welsh Calvinistic Methodists, where he has many followers, and in the Free Churches generally. In the Church of England,

also, there is a very considerable interest in his work; and his books, which have now become available in an English dress, are being read and discussed, especially among theologians. The *Hibbert Journal* has recently been devoting considerable space to him. Many writers are still at the point of criticism, which is, however, a very important point in the understanding of Barth. The chief criticism against him seems to revolve round one point. Barth, it is maintained by many, represents man as not only spiritually in the dark but spiritually blind, and blind in the sense of having no spiritual eyes, so that the "event" of revelation, when it happens, must find him not only unable to apprehend it but unaware that it is happening. This criticism is the natural outcome of the semi-Pelagianism which characterizes the Church of England, to which the doctrine of Barth, that the "point of contact" between God and man is *not outside but inside the faith,* presents many difficulties. Although we touch here the point at which a difference of view between Barth and Brunner has arisen, Brunner agrees equally with Barth that, as he says, "the Word of God creates itself the capacity of man to believe God's Word; the capacity, that is, so to hear it that man can hear it only in faith."

When we turn to Scotland, with its Calvinistic training, we find a soil more congenial to Barthian teaching, for wherever Calvin has gone before, Barth finds easier entrance. But in the last century the soil has been occupied by other plantings, and not a little has to be rooted out before Barth's doctrine can secure firm roots. The strong Ritschlian influence which has prevailed in Scotland for the last half century still offers considerable opposition. Barth's determination also to deliver theology from the trammels of philosophy and secure its autonomy as an independent study is not acceptable to those brought up in the traditions of philosophical idealism, associated with the Cairds, who continue to pay great deference to philosophy. Nor does his depreciation of natural philosophy as one of the "fatal *ands,*" and his desire to rest exclusively on the foundations of the Biblical revelation, find favour with

theologians like W. P. Patterson or D. S. Cairns, even although they admit the importance of Barth's contribution. Some of the older Scottish theologians, like H. R. Mackintosh, have given a generous, if not uncritical, welcome to Barthian theology, and it has already representatives in the universities among the younger professoriate, like N. R. Porteous and G. T. Thomson.

It has to be realized that the Church of Scotland is not a homogeneous body so far as its theology is concerned. A section holds by the traditional theology, for which Barth is not sufficiently orthodox. Then there is a considerable modernistic section, small but zealous and active, which prefers to look to Iona and the Celtic Church rather than to Geneva and to lay stress on ritual and Catholic devotions rather than on obedience to the Word of God. For this Scoto-Catholic section the Barthian emphasis on *sola gratia, sola fide* sounds too strongly Reformed, although it is rather fond of seeking confirmation among the Reformers for its own particular preferences, such as the Reserved Sacrament.

In some of the other Churches in Scotland, such as the Original Secession Church, Barth stands in high favour, a book by the present writer on *The Significance of Karl Barth* being among the books prescribed for the examination of its theological students. Others of the most strictly orthodox communions, such as the Free Church, stumble at his doctrine of Scripture. But generally it may be said that the Scottish Church, in its different branches, which still looks to Geneva and has not lost the vision of God which turned Scotland upside down in the 16th century, has a sympathetic outlook towards Barth. Many are not yet prepared to accept his tremendous theological implications, in his re-emphasis on the Word of God and on the Protestant doctrine of justification by faith; but they are listening to him. The present crisis and the sense of the need to get back to the Word of God and to the Bible is working mightily in favour of Barthian theology. Moreover, Barth is exercising no small influence on many who do not openly acknowledge their debt. This indeed may be regarded as a

feature of Barth's work—his influence on those who do not confess it, it may be even on those who do not know it. The leaven is working secretly.

It is entirely due to Barth that within a few years, as Brunner has pointed out, the centre of gravity in theology has shifted from "Religion" to "the Word of God." We hear no more about "the God in us," but only about "the revelation of God in Christ." The Bible is ceasing to be treated by our preachers as a Book of Messages to be "decoded" as the preacher chooses and is being given again its position as a Word of God with which one cannot parley. It was highly significant that the subject chosen this year by the Moderator of the Church of Scotland for his closing address was "The Living Word," another unacknowledged tribute to Barth's influence. Barth has given a decisive halt to the humanistic wave which swept in upon us from the U. S. A., with its emphasis on values and ideals. He has checked the tendency to naturalise and humanise Christianity and has exposed much of the pathetic confidence once reposed in psychology. He has done a very efficient work of criticism in bringing down the idols of humanism and discovering their feet of clay. The humanistic Jesus, of which we heard so much, is giving way to the commanding Christ, and the "offence of the Cross," which a liberal theology had removed, is being set once more in the path of the Christian. But layer after layer of philosophical presuppositions have still to be taken away before men's minds are again brought face to face with the full challenge of the gospel of the New Testament.

It would be a mistake, however, if the impression were left that Barth's work has been only of a negative and critical character. He has no interest in destruction for its own sake. His object is to bring Protestant theology back to its true theme and subject—the exposition of the Word of God, as it meets us in the Holy Scriptures.

There is, due to Barth, a new and growing interest in our universities and colleges in theology which was displaced for a time by sociological and other studies. Theological students feel that they are being pressed into a crisis at the present

hour and compelled to answer the question, "What is Jesus Christ to me?" Is Jesus no more than a great religious genius, a prophet only, or is he more than a prophet? Is he but one of the great army of humanity seeking salvation, as Brunner has put it, or does he meet the marching army to give it what it seeks and needs? A university professor told the writer recently that he had found this to be a keenly discussed question not only among theological but among arts students.

Speaking as Lord High Commissioner at the last General Assembly, Mr. John Buchan described the present revival of Calvinism in Scotland as "one of the most remarkable things of our time." This revival is another debt which Scotland owes, in no small measure, to Barth. In place of the weakly amiable conception of the Divine Fatherhood that was encouraged in Scotland by the writings of George Macdonald, the sovereign aspect of the divine Love is being rediscovered. A new sense of dependence on God, with less trust in our human powers to bring in the Kingdom of God, is being experienced. The great Reformation truth, emphasized by Barth, that we must bend under the Word of God as something authoritative and decisive is sweeping back. Preaching, in consequence, is becoming more biblical. Browning, Kipling, Tennyson and the others are being given a rest in our pulpits, as it is being realized that there is only one gospel for today—the gospel of Jesus Christ. There is a growing sense also that if the Protestant Church is to hold its own against Romanism on the one hand and modern faiths like Fascism and Bolshevism on the other, greater attention must be given to doctrine. The Church of Scotland is engaged at the moment in a serious effort to restate its faith—an effort which, so far, however, bears too many traces of compromise to be regarded as a distinctively great deliverance. The time for that is not yet come.

The central problem which Barth has raised for the Church of today is the relation of revelation to natural religion. Is the Church, in its battle with alien faiths, to seek a support in natural religion alongside revelation or is it to rest solely on the revelation of God in Jesus Christ, of which the Bible is

witness? We are back at the old question: "Can man by searching find out God?" Many in our day have held that man can, since the human and divine are akin and we are all "naturally" religious. Revelation merely illumines our religious consciousness, natural religion passing on into revelation without any distinctive break. Our evolutionary conceptions have lent much support to this way of thinking and have tended to make the conceptions of Scripture seem old-fashioned and out of date.

Barth has stood forth as a champion of the former view that man cannot by searching find out God. The continuity between man and God has been broken by sin and therefore there is no way from man to God. God and man can only meet in grace, which alone can overcome the discontinuity and establish a new continuity through the Holy Spirit.*

The Church in the last generation has too much sought to understand God from men, in place of men from God; to bind God to man rather than to bind men to God; to make the sovereign Lord a God who is dependent on man's experience and therefore is at man's disposal. Barth's protest against this tendency in so much recent thinking to find God in the higher part of man's nature rather than in His Word, has begun to prevail. It is being increasingly felt that theology can and ought to set God's Word once more on the candlestick and show to a world imprisoned in its secular, humanistic thought, what the Word of God means, and what it does not mean.

This, in brief, is Great Britain's present debt to Karl Barth. He is helping to bring theology, and with it Christian preaching, back to its proper theme.

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*For a fuller discussion of this subject see the present writer's article in *The Expository Times* of July, 1934, on "Natural Religion or Revelation?"

THE PLANE ON WHICH GOD CAN BE KNOWN.

By the Rev. Harris E. Kirk, D. D., LL. D.,

Pastor of the Franklin Street Presbyterian Church, Baltimore, Maryland, and Author of Stars, Atoms and God, etc.

The present state of things is making philosophers of us all. If ever we needed guiding principles we need them now. For one thing is clear—we have come to the end of the cocksure age. A conspicuous factor in our present mood is the state of scientific knowledge. If it be true, as it undoubtedly is, that we cannot have a reliable knowledge of anything until we have formulated a theory of ignorance, then it were wise to ask what service our present state of ignorance can render to an adequate philosophy of life. For that we are painfully conscious of our ignorance no one can deny. A half-century ago it seemed altogether likely that physical science would establish two positions highly unfavorable to a spiritual view of the world. One was materialism and the other mechanical determinism. Neither of these positions has any standing in present day physics. Matter has lost its substantiality and vanished away in radiations and waves, while indeterminism in the realm of small-scale events, while contributing nothing to a positive doctrine of free will, has at least removed the formidable notion of mechanical determinism from a metaphysical consideration of that problem.

Where, then, does this leave us? Do we know more or less than before of man's relation to the universe? Plainly the great questions: what is real, what abides amid nature's teeming turmoil, what, if anything, controls events in the vast complex of the universe known to science, still remain to be answered. The new positions of physical science throw no direct light upon these problems. Their best service is to confront the mind afresh with fundamental questions. For although we may say with considerable confidence that the ultimate nature of reality is mind, still the question must be answered: Is

this universal mind personal and conscious? Suppose the universe should turn out to be the expression of an impersonal and unconscious energy, where does that leave man? We are obliged to inquire into the problem of control, for if we had to choose between determinism and indeterminism in the raw, I do not think many would hesitate. It is better to believe the universe has some purpose, even though it turn out to be a discouraging one, than to think of it as without any meaning whatever. A universe of shreds and patches is an intolerable suggestion.

Such reflections confront the mind afresh with the question: On what plane can God be known? By this I am not asking if God exist, but for such knowledge of the divine disposition with regard to the conduct of the universe as shall meet the moral and spiritual necessities of human beings.

I am thinking particularly of knowledge of the ways of God that shall have redemptive value; of some disclosure of the merciful intention of the divine nature that can match the tragic needs of human nature with something more tragic still, and in that communion of the deep in God's life with the deep in man's life heal him of his mortal wound.

Can such knowledge of God be obtained from science or philosophy? It was the habit of many until recently to act on the assumption that until religious belief and experience obtained the assent of these high disciplines we could not accept their validity. I do not think I am overconfident in saying that the present state of our knowledge, or perhaps I should better say of our ignorance, has weakened that contention. We may go even further and affirm without fear of contradiction that neither science nor philosophy can give us knowledge of ultimate reality such as will satisfy the necessities of human beings. The present state of physical science, no matter what changes may take place in the future, proves this to be true. The best knowledge science gives is of Nature's processes, her modes of behaviour; it can tell us nothing of purpose or providence. With this the theologian should be content. The charge often brought against science that it tries to make

Nature teach too little of God might easily be turned against a certain type of theologian who tries to make Nature teach too much. Science, strictly speaking, has nothing to do with the idea or nature of God. That is beyond its jurisdiction.

The negative value of the present attitude of science towards religion has come about in this way: We may conceive the domain of science as represented by a series of long galleries opening into a common room. The galleries are the special departments, the common room the unsuspected goal of scientific progress. Until recently the results have been so satisfactory that the specialists did not like to leave their long galleries, but developments of such radical significance have occurred which have brought them all into this common room. Some, however, are timid, and, professing to find the room a stuffy place, have retreated into their several departments and declined to speculate at all on the outcome. But the bolder spirits find the common room, a room with a view. Standing at the window and looking abroad over the spreading landscape, they realize they have reached a frontier beyond which they cannot pass by use of the scientific method. But they feel, if there be ultimate reality, if there be guiding principles, if there be at the heart of the mysterious universe a directing intelligence, all these must be found by exploring the distant landscape. It is the function of philosophy to survey that region, and rich treasure beyond doubt will soon be brought to light. Still, when all is said and done, philosophy cannot wholly meet the needs of the religious mind simply because it must market its wares in abstractions. Now abstractions are inventories of our ignorance, and that the philosopher knows right well. His best service to religion is to remind us of an unknown element in God; to keep a sense of mystery alive in the mind of the theologian. True religion begins and ends with this fact. For is not the feeling of the unknown element in Deity the inspiration of awe and wonder that is present in every act of worship?

Surely, then, we are not exceeding our right when we insist that the plane on which God can be redemptively known cannot be below the human level where science finds process nor

above the human level where philosophy comes upon mysteries that can only be described in abstractions but only on that plane where God elects to disclose himself. Man cannot worship a process neither can he adore an abstraction. It is certainly the prerogative of Deity to choose the plane on which he is willing to reveal himself. God may reveal or conceal his purposes at his own volition. If we fail to get satisfactory answers from science and philosophy, it can only mean that we are looking in the wrong place. Mere speculation can never bring man to the feet of God. The need for God must be felt as a prime necessity. The Bible describes this as the sense of being lost; and no better idea can be conceived to define the feeling of moral and spiritual desolation that overtakes a sensitive mind amid the appalling mysteries of the universe which science has recently disclosed. Whether he look into the infinite depths of the sky, or explore the minute world of the atom, man comes everywhere face to face with mortality. Everything changes; everything flows; nothing abides, unless amid this multiplicity of material forces there be a Mind and Heart—Something like ourselves—that can understand and care and love. In our highest moods we believe that this must be God; yet how shall we come unto his seat unless he is pleased to reveal himself?

If we accept the limitations imposed on science and philosophy, what other criteria have we at our disposal that would enable us to determine the authenticity of a divine revelation? It is here we directly approach the plane on which God can be redemptively known. For at the centre of man's imperious religious desires, manifest at all levels of experience, are four elements: a sense of dependence upon a higher power; a feeling of not being morally right in the presence of this power; a passionate desire to make an atonement that will rid the mind of the feeling of moral delinquency; and, lastly, a longing for a human life in God. These needs, persistent in all stages of man's growth, have inspired his religious quests, and yet by no effort of his own has he been able to find his way to God. There ever remains the Grand Perhaps! Man is a creature of eternity imprisoned in time, and he is utterly helpless until God

speak to him from the heart of eternity. We believe that God has spoken to us in Jesus Christ. By him alone the four primary necessities are fully and rationally satisfied. Dependence is met by Divine Fatherhood; moral delinquency is explained in the Christian doctrine of Sin; the desire to make atonement is satisfied in the Cross, while the longing for a human life in God is fulfilled in the Incarnation. There at the feet of the divine Redeemer—the Christ of the Cross—man finds a resting place; there intelligence possesses itself of a spiritual philosophy capable of facing the hard facts of experience in this highly ambiguous world.

In the eleventh chapter of the Gospel of Matthew Jesus has laid down two great principles in harmony with what has just been said. There he solemnly affirms that only the Son knows the Father, and he to whomsoever the Son willeth to reveal him. God alone is the giver of salvation. Saving knowledge of God is something given; it is never the result of the human quest. Its validity depends neither on scientific verification nor logical consistency. It is, in every instance, a divine bestowal. Eternity alone can break through the prison house of time and release its prisoner—man. Christ in the fullness of the New Testament revelation is God's way of doing this, which is the essence of deliverance. But Jesus goes on to guard this tremendous doctrine with the beautiful invitation: "Come unto me all ye that labour and are heaven laden, and I will give you rest." God alone is the author of saving knowledge, but always gives it to those fit to receive it. There can be no question of merit. The fact that man finds himself loved even while a lost and guilty sinner makes his experiences the very essence of grace.

I am persuaded that the present grave times, when once again we are compelled to examine ourselves to see if we have a guiding philosophy of sufficient strength to face the future, will bring to light the need for a powerful and intelligent reaffirmation of all the fundamental principles of our redemptive religion. On the plane alone of revelation can God be redemptively known, and to know him there is to have life eternal.

DIALECTIC THEOLOGY IN THE ENGLISH-SPEAKING WORLD.*

By Pastor H. Jochums,
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It generally takes a long time for the leading German theology to gain an entrance into the domain of the English tongue. We cannot say that this has always been disadvantageous for Great Britain and America. Especially has the conservative Englishman and the even more conservative Scotchman been in this way saved from falling upon many a worthless literary production which lauded itself under the pseudonym of theology and into which we have fallen. Sometimes, to be sure, it has taken a painfully long time for the theologian who speaks only English to make himself even barely acquainted with people however famous. For example, Schleiermacher's doctrine of faith was translated only a few years ago by the Rev. H. R. Mackintosh, D. D., Ph. D., professor of theology at Edinburgh,—a man who stands in high esteem in Scotland and in America. When German pseudo-theology has been accepted at all in America, it has been worked out in the "practical" mind of America with even more disastrous results than in Germany.

It is particularly delightful that dialectic theology,—for a long time almost the only theology which can rightfully be denominated theology,—did not have to wait so long to gain entrance into England and America. We rejoice so much the more about this fact because German pseudo-theology is just the thing that has caused in these countries, even if later than with us, so much the more fundamentally frightful a devasta-

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*This article appeared in the Reformierte Kirchenzeitung, Organ des Reformierton Bundes fur Deutschland; May 21, 1933. The translation is by Dr. T. J. Farrar, Professor of German at Washington and Lee University, Lexington, Va. A number of important books in the field of the Barthian theology have appeared since this article was written. See the Bibliography.

tion. It made an abiding impression on me when a grey-haired professor of theology in Edinburgh deeply moved said to me in a conversation on dialectic theology: "You Germans through Schleiermacher and Ritschl and many others have destroyed for our nation our old reformed faith; now you must help up to rebuild what has been destroyed."

The difficulties which are to be overcome in introducing dialectic theology into the above-mentioned countries are extraordinarily great. Even the translation of Karl Barth's books into English is in no sense simple. How many who in addition to their English speak German fluently have floundered on this! Up to the present, in addition to smaller treatises, there are in English: Karl Barth, "The Word of God and the Word of Man" (translated by Douglas Horton); "The Christian Life" (translated by J. S. McNab); Emil Brunner, "The Theology of Crisis," "The Word and the World." A few months ago, as we know, even the Römerbrief appeared in English (translated by Sir Edyn Hoskins).

In addition to the difficulties of language are the difficulties due to the difference in the way of thinking. In particular, this latter fact cannot be in any case overestimated. In the lands where English is spoken one lives in a different world, one feels, thinks, judges, appraises differently. And finally many people have decided that they could not learn much good from German theology as they have known it in the past and they are therefore very sceptical and cautious concerning a new theology that comes out of Germany.

Despite all these difficulties a lively discussion concerning the Barthian theology has been fired up throughout the entire English-speaking world. Most of the essays and books that have appeared so far do not, however, betray any too deep an understanding. A. S. Zerbe in "The Karl Barth Theology" and William Pauck in "Karl Barth, Prophet of a New Christianity" after a few phrases of courtesy radically reject Barth. Pauck tries to understand Barth—an absurdity—from the psychological point of view. He "understands" Barth's "pessimism." The decisive shortcoming with Barth lies in the fact,—we have

often heard this at home,—that he has no ethics. Finally Barth is an agonostic, a sceptic like Bernard Shaw (See the essay in the "Journal of Religion," July, 1928: "Barth's Criticism of Religion").

More kindly in their manner of expression are Birch Hoyle, "The Teaching of Karl Barth"; John McConnachie, "The Significance of Karl Barth"; and J. A. Chapman, "The Theology of Karl Barth." But even McConnachie, for example, reproaches Barth as being too biased, too pessimistic, because he makes man even to the last, even in religion, a sinner, and because in contrast to Calvin he allows Christian education too little place. (See also Hibbert Journal, 1927, "The Teaching of Karl Barth"). Dr. H. R. Mackintosh can apparently in dead earnest direct to Brunner the question: "Why do we preach if the faith is not intelligent?" Even the majority of orthodox theologians finally come to a fundamental rejection of Barth. Rev. W. C. Robinson, D. D., Professor at Columbia Theological Seminary, Atlanta, Ga., thinks that Barth fails to make central to his thinking the Pauline doctrine of the death of Christ as a satisfying of divine justice (UNION SEMINARY REVIEW, Oct., 1928) and the Rev. J. Gresham Machen, D. D., comes to the conclusion that Barth's doctrine is not a return to the gospel of Jesus Christ.

It is extraordinarily pleasant, after all the opinions for the most part prejudiced and frivilous which men have thought they must deliver concerning the dialectic theology, to get into one's hands a book that bears evidence of having already reached a deep understanding of the demands of dialetic theology. The book is "A Conservative Looks to Barth and Brunner,—An Interpretation of Barthian Theology," by Holmes Rolston, Cokesbury Press, Nashville, Tenn., 1933. One is surprised how deeply Rolston has already penetrated into the subject,—although he has made use of English sources only. It is his opinion that the "Barthian Movement" is the greatest spiritual movement of the century, that Karl Barth is "a star of the first magnitude," that he is the most interesting, the most arresting, and the most disturbing figure in the world of theology. In

these tributes Rolston is in accord with others and in part is quoting other men. But while we have in the case of many the impression that these are nothing but meaningless civilities, back of which there lurks a so much the more unyielding rejection of Barth, in the case of Rolston this praise comes from a recognition that in dialectic theology it is altogether a case of the existence or non-existence of theology. His sincere desire is to bring the dialectic theology closer to the American people in order thus to lend a little cooperation in the rebuilding of his home church.

The fundamental principle of dialectic theology,—dialectic thinking,—Rolston has correctly laid hold of as the best manner of testifying about the truth which is beyond the limits of human comprehension.

Rolston knows that the dialectic method is not an expression of unbelief nor of ignorance of the absolute but that it corresponds to the antithesis of time and eternity, of God and man. In distinction from the Hegelian dialectic, the Barthian does not draw the synthesis, for it is aware that truth is only God's truth. Thus Rolston is fair to the strict transcendence of God. Human thought about God may have a place in a system of philosophy, but the philosophic concept of God is not to be identified with the God of the Bible. The study of the soul of man belongs to anthropology, but anthropology is not theology. The best and deepest in our soul is not God. The fact that this antithesis between God and man, between God and the world, has nothing to do with a cosmological dualism is in this instance expressly emphasized. The strict transcendence of God is, it is true, not in accord with the modern emphasis on the fatherhood of God. But it is not out of harmony with what the New Testament teaches concerning those who have been given the right to become the children of God. It is only from the thought of the strict transcendence of God that we can understand what revelation is and what faith is. The task of theology is not, therefore, so much to seek after truth as it is to testify concerning the truth that has been given. The herald of the King is far removed from the seeker after the

truth. He has, on the contrary, the obligation to proclaim the King's message. In contrast to the relativism of the seeker after truth stand the apostles,—the witnesses of the resurrection of Jesus Christ. That witness is the foundation for theology and for the church.

While Barth and Brunner see the contrast between the unrighteousness of the world and the righteousness of God, the ethical problem is taken in its full seriousness. Realists and idealists must necessarily fail in their ethics. The ethics of theology can find its true basis only in the doctrine of justification by faith. Righteousness is in this instance not the goal of a long journey but its starting point. Ethical programs, collections of ethical precepts, ethical principles and zealous attempts at the imitation of Jesus are sent to drive man to the verge of despair, but they do not give him the word for the definite situation, the command of the hour. The word of the hour is comprehended by man in hearing the Word of God. The Barthian theology is a protest against the secularism, the autonomy of the modern man. Because dialectic theology knows about sin it contradicts every optimism. Because it knows about God and his Kingdom it contradicts every pessimism. Christian faith lies beyond optimism and pessimism.

Rolston has particular pleasure in the battle of Barth and Brunner against "modernism," about which he believes it must be even worse in Germany than in America. (See for example p. 99). This opinion is understandable on the basis of the fact that the least valuable German or Jewish books, as for example Emil Ludwig's "The Son of Man," are most widespread in America. The ideologies of modernism or of modern liberalism are revealed: the turning of the problem of man into the problem of God; the belief in the possibility of ascent from man to God; in an apothesis of man; in the divinity in us; in the homogeneousness or mutual completing each other of God and man; in the identity of the God in Jesus and in us; in the incarnation of God in every human being; in the merely quantitative (not qualitative) distinction between God and man; the belief in the immanence of God; the tendency to monism;

the conception of evolution; the belief in progress; the Pelagian view of sin; the distorting and rendering vacuous of the ideas of the atonement, justification, repentance, faith; the relativism in thinking and acting; the considering the Scriptures as a record of man's experience with God, as a result of a gradual upward movement with its culmination in Jesus Christ, as the result of a progressive revelation; the conception of a religious genius; the religious consciousness; the emphasis on religious experience; Jesus as the founder of a religion, as a teacher, as an example.

In this case, Rolston knows very well that Barth is not simply returning to orthodoxy or to fundamentalism. Rolston is himself a conservative; but he frankly takes the trouble to be fair to Barth even in that one's rejection of fundamentalism. The way of dogmatism was too sure of itself, it lacked humility. Particularly copiously has Rolston addressed himself to Barth's doctrine of the Word of God (pages 70-101. See also UNION SEMINARY REVIEW, 1931, pp. 154-179). Most of it he renders correctly. But finally he believes that as an orthodox thinker he cannot wholly affirm Barth's doctrine of the Word of God. For him it continues to be unintelligible how one can do so and at the same time tolerate a criticism of the Bible, particularly a very radical criticism,—he is evidently thinking of Bultmann. He knows, no doubt, that historical work is not a theological work and that theological work is not a historical one ("The Word of God and History," pp. 184-296.) He knows that revelation is historical and yet not historical. The historian cannot establish revelation on the plane of history (p. 188). But now, says Rolston, the historicity of certain facts is the necessary presupposition of a belief in the truth of the Christian revelation, not in the sense that first of all the historicity of the facts is to be proved in order to believe but rather in the sense that the denying of the historicity of the facts cannot be reconciled with the Christian faith. So far the Christian apologist and the historian now touch on the plane of history, for the Christian apologist must be able to show that the historian cannot deny the historicity of certain facts.

Here to be sure Rolston does not agree wholly with Barth and above all not with Bultmann, however probably essentially with Brunner (See Brunner, "The Mediator," 1927, pp. 128-171, particularly pp. 129, 132, 139, 141, 143). From the danger which here appears to open up for Rolston he thinks that he cannot escape merely by rejecting in this form the statement by Barth that the Scriptures are not identical with the Word of God. He sees by this means the door opened not merely for a criticism which can only show the minor discrepancies which belong to the periphery of Scripture but also for a criticism that could strike at the heart of the Biblical message. If Barth ascribes authority only to the Word behind the written word, to the Word that is only witnessed to in Scripture, he will certainly against his will and to his own abhorrence but inevitably be forced to fall back into subjectivism, because God's word again becomes dependent on the subjective experience of the believer. Against Barth, Rolston believes himself permitted to appeal to Calvin who admits for the written word the same complete credibility and authority. But Rolston apparently overlooks the fact that Barth in no wise impairs the authority of the written word. He says, for example, that the Scripture, even if not directly, still indirectly, is identical with the Word of God, that God speaks to us nowhere else than in the Scriptures,—i. e., in the texts of the Bible. The revelation stands, no, it happens for us, in the Scriptures, it takes place, there is here no evading, in the Biblical texts, in the words and sentences. So far the reality of revelation is indirectly identical with the reality of the Bible (Barth, "The Scriptural Principle of the Reformed Church,—Between the Times," 1925, p. 226). Yes, Barth goes so far as to say: "The statement that Christianity is a book religion is in its place not only historically but also fundamentally correct." (Ibid.). All that, however, is different from subjectivism, from an arbitrary selecting of what suits one! Without touching upon the credibility and authority of the Scripture,—yes, just in order to establish them so much the more securely,—we must hold fast the fact that Scripture and revelation are not the same. If Scripture and

revelation were the same, then Scripture would be a revelation accessible to everyone and for precisely that reason not a revelation at all. Calvin knew both the similarity and the dissimilarity of the Scripture and revelation (See, for example, Institutes, I, 62). Not because there is a Biblical Criticism and a liberal theology (Rolston p. 99) but just for the sake of revelation this fact must be stressed.

For a further study of the dialectic theology it would be valuable if the author could also undertake the distinctions between Barth, Bultmann and Brunner and their correspondences with or deviations from Heim. But this is perhaps asking too much, because the discussions even in our country are only in the initial stage. The English-speaking world cannot help being in any event very grateful to Mr. Rolston for his suggestive work and we Germans will take a very lively interest in the exposition which is beginning over there and which even for us is very interesting and instructive.

A BIBLIOGRAPHY OF THE BARTHIAN THEOLOGY FOR THE ENGLISH STUDENT.

By the Rev. Holmes Rolston, Jr., Th. D.,
Rockbridge Baths, Virginia.

The impact that the Barthian theology is making on the English speaking world is shown by the number of books dealing with various aspects of the movement that have been published in the English language in the last decade. The following bibliography is merely an attempt to catalogue these books with a very brief characterization of each book. All these books are available through the Extension Service, Spence Library, Union Theological Seminary, Richmond, Va.

TRANSLATIONS OF GERMAN WORKS.

Books by Karl Barth:

The Word of God and the Word of Man; tr. by Douglas Horton. Boston, Pilgrim Press, 1928. 327 pp. $1.00.

Most of the great conceptions that lie behind the Barthian theology are to be found in this book. It represents the revolt of Barth's soul against the theology of his day.

The Epistle to the Romans; tr. from the sixth ed. by Edwyn C. Hoskyns; with a new pref. by the author. London, Oxford University Press, 1933. 547 pp. $8.50.

This is the book that made Barth famous on the continent. It will always remain a theological classic.

The Resurrection of the Dead; tr. by H. J. Stenning. New York, Revell, 1933. 213 pp. $1.50.

A study of Paul's treatment of the resurrection in First Corinthians.

Come Holy Spirit; sermons; English tr. by George W. Richards, Elmer G. Homrighausen and Karl J. Ernst. New York, Round Table Press, 1933. 287 pp. $2.00.

God's Search for Man; tr. by George Richards, E. G. Homrighausen and Karl Ernst. New York, Round Table Press, 1935. 240 pp. $2.00.

The last two books are volumes of sermons by Barth and Thurneysen. They are popular and easy to read as compared with the heavier theological work. Through them, men of great convictions utter the message which God has given them for our age. There is no better place to feel the heartbeat of the Barthian movement than in these sermons.

Theological Existence Today! (A plea for Theological Freedom); tr. by R. Birch Hoyle. Toronto, Musson, 1933. 85 pp. $.75.

The famous pamphlet in which Barth hurls his *No!* against the Nazi attempt to dominate the German church.

The Christian Life; tr. by J. Strathearn McNab. London, Student Christian Movement Press, 1930. 64 pp. 2/.

Two sermons in exposition of Romans 12:1-3.

Books by Emil Brunner:

The Theology of Crisis. New York, Scribner, 1929. 118 pp. $1.75.

A masterpiece of theological writing in which the most important conceptions of this school are briefly presented.

The Word and the World. New York. Scribner, 1931. 126 pp. $1.50.

A study of the conception of Revelation.

The Mediator; a Study of the Central Doctrine of the Christian Faith; tr. by Olive Wyon. New York, Macmillan, 1934. 622 pp. $6.50.

A treatment of the person and work of Christ in which the historic Protestant doctrines are set forth with amazing power.

The Commandment and the Orders. (Not translated yet but soon to appear.)

A study in Protestant ethics.

Bultmann, Rudolf Karl. *Jesus and the Word;* tr. by Louise Pettibone Smith and Ermine Huntress. New York, Scribner, 1934. 226 pp. $2.00.

A strange work in which Bultmann professes his agnosticism as far as the person and work of Jesus are concerned and confines himself to a presentation of the challenge of his teachings.

Heim, Karl. *The New Divine Order;* English tr. by E. P. Dickie; with a foreword by H. R. Mackintosh. New York, 1930. 124 pp. $1.75.

Heim's presentation of the thought of time and eternity is particularly valuable.

Works in English.

In addition to the books that are translations of German works a number of books have appeared that seek to interpret and evaluate the Theology of Crisis.

Hoyle, Richard Birch. *The Teaching of Karl Barth; an Exposition.* New York, Scribner, 1930. 285 pp. $2.75.

An able and sympathetic interpretation.

McConnachie, John. *The Significance of Karl Barth.* New York, Harper, 1931. 288 pp. $2.00.

Barth has placed his approval on this interpretation of his teachings.

McConnachie, John. *Barthian Theology and the Man of Today.* New York, Harper, 1933. 335 pp. $2.00.

A second book that continues McConnachie's attempt to interpret Barth's thought.

Zerbe, Alvin Sylvester. *The Karl Barth Theology; or, The New Transcendentalism.* Cleveland, O., Central Publishing House, 1930. 279 pp. $2.25.

A criticism of Barth from the ultra-conservative point of view.

Rolston, Holmes, Jr. *A Conservative Looks to Barth and Brunner; an Interpretation of Barthian Theology.* Nashville, Tenn., Cokesbury Press, 1933. 220 pp. $1.50.

A study of the problems raised for conservative thought by the Theology of Crisis.

Pauck, Wilhelm. *Karl Barth; Prophet of a New Christianity?* New York, Harper, 1931. 228 pp. $2.00.

Written from the background of the liberal school of Chicago.

Camfield, F. W. *Revelation and the Holy Spirit; an Essay in Barthian Theology;* foreword by John McConnachie. New York, Scribner, 1934. 300 pp. $2.00.

A serious rethinking of the problem of Revelation.

Lowrie, Walter. *Our Concern With the Theology of Crisis; the Fundamental Aspects of the Dialectical Theology Connected With the Name of Karl Barth.* Boston, Meador Publishing Company, 1932. 214 pp. $2.00.

The Expository Times pronounced this book to be the ablest interpretation of the Barthian thought to appear in English.

Chapman, J. Arundel. *The Theology of Karl Barth: a Short Introduction.* London, Epworth Press, 1931. 47 pp. 2/.

A short but able pamphlet.

Heath, Carl. *The Challenge of Karl Barth.* London, Allenson, 1932. 49 pp. 1/.

A discussion of the conflict between Barth and the Quaker with his emphasis on the "inner life."

Hanson, W. G. *The Message of Karl Barth.* London, Religious Tract Society, 1931. 64 pp. 1/.

Keller, Adolf. *Karl Barth and Christian Unity; the Influence of the Barthian Movement upon the Churches of the World!* tr. in collaboration with Werner Petersmann by Manfred Manrodt and revised by A. J. Macdonald; with an introduction by Luther A. Weigle. New York, Macmillan, 1933. 320 pp. $2.75.

A survey of the reaction to the Barthian challenge within the churches of the world.

A bibliography of the Barthian movement would not be complete if it failed to mention a number of books which, while they are not written to interpret this theology, are dominated by its point of view. A few of these books will be listed without further attempt to characterize them.

Richards, George Warren. *Beyond Fundamentalism and Modernism; the Gospel of God.* New York, Scribner, 1934. 333 pp. $2.00.

Allen, Geoffrey. *Tell John; the Message of Jesus and Present Day Religion,* by Geoffrey Allen and Roy McKay. New York, Macmillan, 1932. 221 pp. $1.50.

Mackenzie, Donald. *Christianity—the Paradox of God.* New York, Revell, 1933. 221 pp. (James Sprunt Lectures, 1933. Union Theological Seminary in Virginia, Richmond.) $1.50.

Lewis, Edwin. *A Christian Manifesto.* New York, Abingdon Press, 1934. 245 pp. $2.00.

Lowrie, Walter. *Religion or Faith.* Boston, Marshall Jones Company, 1930. 178 pp. $2.50.

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

Biblical Backgrounds. *By J. McKee Adams, Ph. D.* Baptist Sunday School Board, Nashville, Tenn. 440 pages, plus 42 pages of references and index. $3.75. Here is a book from the pen of the Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Ky., and a most informing and attractive book it is. Not all books live up to their title. This does. Beginning at Ur of the Chaldees, the author conducts us by easy stages up the Tigro-Euphrates Valley, across the Lebanons, down through Palestine, then through Egypt, back through the Wilderness to closer views of the

many points of interest in the Holy Land and the East-Jordanic territory and finally west with Paul through Asia Minor and Southeast Europe until Rome itself is reached, each stage of the journey being illuminated from all available sources. It will thus be seen that these historic lands are covered in the order of the history of redemption. The book, charmingly written, handsomely printed and illustrated and well documented and indexed, is a significant contribution to a better understanding of the Bible. J. G. McA.

THE NEW TESTAMENT IDEA OF REVELATION. *By Ernest Findlay Scott.* Scribner, New York. 225 pages. $2.00. This book seeks to answer the question, "How has man come to know God?" Dr. Scott makes it quite clear that this knowledge is not a discovery by man but a revelation from God. Three chapters are devoted to preparation for the main topic: The Meaning of Revelation; Revelation in the Old Testament; Revelation in the Apocalyptic Literature. Jesus as the Revealer is set over in contrast against other social and ethical teachers. These make God secondary to their systems, whereas Jesus builds his system on God's will as expressed in the moral law. The Hellenistic quest for God is evaluated as yielding, at best, only a colorless result and frequently running off into strange extravagances. Paul, as a vehicle of revelation, is viewed not as a theologian rationalizing his way to a knowledge of God but as a great thinker who out of experience worked out his idea of God. Dr. Scott concludes that in Paul revelation is always connected with power and is inseparable from life. While Paul was compelled to look to the exalted life of Jesus for his revelation, John drew from his earthly life. The condition upon which a revelation might be received is faith, i. e., faith is the organ of Christian knowledge. The Spirit is seen as continuing this revelation in the Church along the lines already laid down in the New Testament. This book is well worth reading. W. D. C.

FROM THE UPPER ROOM TO THE EMPTY TOMB. *By William Evans.* William B. Eerdmans Publishing Co, Grand Rapids, Mich. 294 pages. $2.00. As a Bible expositor and teacher Dr. Evans needs no introduction. In this volume he gives a careful, scholarly, devout exposition and interpretation of those passages in the Gospel narratives dealing with the closing events in the earthly ministry of Jesus: Jesus Conscious of His Approaching Death; Jesus and the Disciples in the Upper Room; En Route to Gethsemane; Jesus Enters Gethsemane; The Trial of Jesus; En Route to Calvary; At Calvary; The Burial of Jesus; The Resurrection of Jesus. The book is an excellent aid to the study of this period in the life of Jesus and will be found especially helpful in the preparation of Passion Week and Easter studies. D. W. R.

THE ANSWERS OF JESUS TO JOB. *By G. Campbell Morgan.* Revell, New York. 1935. 136 pages. The title of this little book is an indication of its aim, and the name of the author is sufficient guarantee of its quality. It consists of ten short addresses on the problems presented in Job and their solution in the words and work of Jesus. Dr. Morgan has a fine insight into the essentials of this great Old Testament book. His book is not a complete exposition but a set of studies of the great ideas of Job. It will be helpful alike to the preacher and to the lay student of the book of Job. The reviewer is sufficiently impressed by it to plan to use it at once in his prayer-meeting services.

J. J. M.

THE EPISTLE OF PAUL TO THE GALATIANS. *By George S. Duncan.* Harper, New York. Introduction liv. and 199 pages. $3.50. This is the latest of the series of commentaries based on Dr. James Moffatt's translation of the New Testament. These commentaries are written for those who do not know Greek, but are based on a thorough study of the Greek original, and in this volume the author constantly calls attention to the meaning of the Greek words and forms, but in a way that is understandable by all.

In this commentary, Dr. Duncan has made a real contribution to our understanding of this most important epistle. His Introduction is clear in style and excellent in content. In the commentary itself he evinces a wide knowledge of what has been written on the epistle, an independence of thought which enables him to blaze his own trail through it and a depth of insight into its meaning and spiritual values. This commentary is neither primarily "critical" nor "expository" but a combination of the two, and Dr. Duncan has succeeded in a remarkable way in combining the detailed information about special words and ideas with the context in a running exposition which enables the reader to grasp the section as a whole.

From the point of view of historical criticism he stands with those who believe that Galatians was written before the Jerusalem Council. The following quotation from the Introduction (xli) will give an indication of his theological viewpoint: "In this representative capacity he accepted crucifixion, the innocent for the guilty; and by taking on himself the condemnation and punishment which belonged to his brethren he became in a double sense their Deliverer. Those who were under the Law might now be ransomed from its curse and men everywhere might rise above the conditions of sin and servitude which seemed an inevitable accompaniment of life in the present age and attain to the freedom of sons of God."

J. E. B.

"FINALLY," OR "WITH PAUL TO THE END." *By John A. Hutton.* Harper, New York. 302 pages. $2.50. This volume is a combination

of a number of things. It is an analysis of the character of the Apostle Paul. To a considerable extent it is a study of the emotions and thoughts of a man approaching old age, reflecting upon the meaning of life. The book includes an "Excursus" of about fifty pages, dealing with such varied subjects as "Creeds," "The Foolishness of Preaching," "The Safeguard of the 'Filioque,'" etc. In the main, however, the author is concerned with pointing out and elaborating Paul's "last word"—the final word of the final book of a mature, old man who is desirous of giving to his beloved readers the cream of his thinking and his final conclusion. Dr. Hutton makes much of Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." What Paul wants to impress upon the Philippians is that they must think about beautiful things, keep on thinking, think about nothing else, "logizethe" (to the exclusion of everything else), keep on thinking about beautiful things! The author is at great pains to develop this one injunction, leading up to it with a number of introductory chapters, developing the idea in great detail, elaborating this final word in a variety of ways and making it the grand consummation of the thought and teaching of the apostle Paul, his final word of a final book to his beloved disciples. J. A. MacL.

THE BOOK OF DAY. A STUDY IN THE REVELATION OF ST. JOHN. *By Charles Frederick Wishart.* Oxford University Press, New York. 63 pages. $1.00. In this excellent little book we have the record of three lectures on The Background, The Content and The Message of the Apocalypse. Every page is interesting and enlightening. Those who are familiar with the Book of Revelation will find these lectures most suggestive and stimulating. Those to whom the Apocalypse of John is a book of mystery will find here a clear and satisfying exposition of its primary purpose and meaning. We cordially commend it to both ministers and laymen. D. W. R.

JESUS AND THE LIBERAL MIND. *By Edwin McNeill Poteat, Jr.* Judson Press, Philadelphia. 237 pages. $1.00. This is a book of eleven sermons and the address which was delivered before the Northern Baptist Convention, Rochester, N. Y., in 1934. The author is a master of the English language. In a striking way he challenges the attention especially of the youth of today and gives to them in an entrancing style and with convincing power messages from the Word of God which are applicable to life. While unconventional in style, and perhaps in contents, these sermons magnify Jesus as Saviour. In fact, the author shows a purpose of and a studied effort at a devia-

tion from the conventional. The following statement from one of the messages will reveal something of his method of thought and expression: "To say Jesus was perfect might be much less of a tribute than to say that in the records of a life he simply never did make a wrong move. But to say that his life is imprinted on one's own and he has never failed to guide correctly or inspire profoundly, that is the highest praise." He wants to speak of the entire response of Jesus to the challenge of humanity and especially in the hour of his agony. Here is the way he expresses it: "By average estimate, he would have been quite above reproach in accepting the drug (drugged wine) but, by the highest standard, to have drunk would have shown weakness. The standard was set; the drugged wine offered; he would not take it." Dr. Poteat has the fine ability of taking Scripture and making it applicable and appropriate to the conditions of today. He speaks and writes to young men. He is bound by no traditions other than his interpretation of the truth of God. He reaches youth. Out of his heart that has felt the truth and out of a life that has the present mold of the truth as he has received it, he has spoken, and his message will be heard. J. F. H.

WHAT DID JESUS THINK? *By Brown-Serman and Prichard.* Macmillan, New York. 287 pages. $2.50. A daring yet humble approach to the mind of Christ, by two eminent Episcopal scholars.

What did Jesus think? About himself, his work, his relation to God and man, his own future? How did he come to such convictions? What can they mean for us? Considering such questions the book provokes thought where deep, thorough thinking is needed today, while its handling of familiar material is refreshingly vigorous. Accepting the critical presuppositions of modern historical criticism, the author follows the Synoptic Tradition almost exclusively, with some use of general historical material. The Infancy narratives are purposely omitted, though admittedly a part of the original Tradition. These presuppositions lead to some interpretations which many readers will reject. But, on the whole, clear convictions, where we find much dubiety today, combined with an attractive presentation of the subject matter, will commend the book, even where its scholarship is questioned. M. L. P.

HISTORICAL THEOLOGY.

CHRISTIANITY AS HISTORY AND FAITH. *By A. C. McGiffert.* (*Edited by A. C. McGiffert, Jr.*) Scribner, New York. 311 pages. $2.50. Few men have contributed more to our understanding of historical Christianity than Dr. A. C. McGiffert, former president and professor

at Union Theological Seminary, New York. None, perhaps, have been so well equipped as he through historical perspective and sympathetic experience to evaluate modern Protestant Liberalism, but this he never attempted in any comprehensive fashion during his life. His son, now professor at Chicago Theological Seminary, has provided such a statement of Professor McGiffert's own liberal Christian faith by editing a number of his addresses delivered at various occasions during the past fifteen years or so. In popular fashion and with a wealth of insight drawn from wide historical knowledge, these addresses present the modernist's interpretation of four essential aspects of Christianity: the significance of Jesus, Christian Theism, the Christian Life, and the Social Implications of Christianity. "A new interpretation of religion, broader, more humane and, if you will, more secular; a new interpretation of the world, more sympathetic and more spiritual; a new interpretation of humanity, more charitable, more idealistic and more trustful—all this I think we may fairly say is characteristic of the modernism of our day."

Modernism in Christianity arose, it is suggested, to meet the needs of modern life. One such felt need was a more satisfactory relating of scientific and religious thought; another was the re-stating of religious faith in the light of the literary and historical criticism of the Bible. A third need of our day was to find God in social service rather than in asceticism, in social reconstruction rather than personal salvation. Modernism has provided an interpretation of Christianity which Professor McGiffert feels makes possible a vital religious life for men conscious of these needs.

The faith of modernism is faith in future possibilities of achievement, not in events already past. "What we need is not belief in mere facts that have happened—that this is so or that that has occurred." "Our creeds need to be thrown into the future tense." "A world of peace, a universal brotherhood, a genuine reign of God. Such a thing was never harder to believe than just now. Therefore we must believe it harder than ever. And no one can claim that this is an easy faith or lacks adventurous quality." "About that we can say, *Credo quia absurdum.*"

We find, then, in these addresses by Professor McGiffert a significant interpretation of modernism as understood and advocated by one of its ablest leaders. Anyone concerned to know at first hand what modernists believe will find them well worth consulting. R. F. D.

THE PATH OF PROTESTANTISM. *By Julius F. Seebach.* Round Table Press, New York. 243 pages. $2.00. Julius F. Seebach is the minister of the Lutheran Memorial Church in Philadelphia and head of the department of history of the Lutheran School of Christian Education. The writing of this book grew out of his practical experience as a pas-

tor. "Years of answering questions in busy pastorates; the frequent objections of idle critics to be met; the doubts and fears of parishioners involved in some controversial flurry attendant upon a neighborhood Catholic preaching mission, to be resolved; the sincere but ill-informed arguments of earnest Protestants and Catholics to be corrected—all suggested that time would be saved if such a book as this were prepared." In it the author starts at the beginning and traces the path which Protestantism has followed through the centuries. He emphasizes the fact that Protestantism is not a late intrusion into the life of the Church but that as a principle it is as old as the Christian religion and its Jewish background, that the Reformers sought to restore the Church to its original purity and authority. He shows us how and why Protestantism became divided and how its manifold forms, particularly in America, are due to historical circumstances, which explain, even if they do not always excuse, our present confusion. The chapter on modern American cults, private lanes darting off from the main highways of Christian progress, is specially interesting and especially valuable. Communism, ecstasy and prophetic utterance, frequently with written revelations; celibacy; pre-millennialism; perfectionism; and faith-healing—these are their particular marks.

Dr. Seebach does not believe that church union is around the corner. He thinks however that in time there may come a union, at least among Protestants, closer than that proposed by the Federal Council of Churches. In such a union there must be a full recognition of abiding differences without any outside pressure toward uniformity and authority.

This is a hopeful book, an inspiring book, one that brings to our mind the vitality and the strength of Protestantism,—a good antidote therefore for much of our modern defeatism. More than that, it is an enlightening book, one of our best popular accounts of the rise of the various Protestant churches, specially in America. It is a good book to recommend to laymen. The minister will find it helpful in outlining and preparing a series of lectures to acquaint his congregation with the history of Protestantism and with the real meaning of its numerous divisions. E. T. T.

MARTIN LUTHER, THE FORMATIVE YEARS. *B. K. Kuiper.* Eerdmans Publishing Company, Grand Rapids, Mich. 1933. $2.00. The formative years of Luther provide the most momentous theme in the biography of this millennium. Professor Kuiper makes these vital years live before us. His book will delight those who enjoy such masters of the biographical art as Ludwig and Maurois. Recent research into the life of Brother Martin as well as mediaeval learning are at the author's command. But he uses them in a way that is not pedantic.

Occasionally one questions a finding such as Kuiper's description of Duns Scotus as an "extreme Nominalist" (p. 108), or the birthday of the Church (p. 109.) But these are minutiae which leave untouched the great sweep of the work in presenting the formation of that gigantic dynamo—Martin Luther. A good biography for a minister to give to or receive from his favorite elder. W. C. R.

THE REDISCOVERY OF JOHN WESLEY. *By George Croft Cell.* Henry Holt and Company, New York. 420 pages. $2.50. Here is a book that should be read by Methodists and Presbyterians, Arminians and Calvinists, Modernists and Fundamentalists,—by all Christians, in fact, who are interested in the Christian message as found in history and experience. Among the many books which have appeared, especially in recent years, on John Wesley, this book is unique and in many ways the most significant. It is a study of the message of Wesley. Dr. Cell, who is Professor of Historical Theology in Boston University (Methodist), has been convinced for many years that the prevalent anti-Calvinistic interpretation of John Wesley is radically false. He does not hold that Wesley was a thoroughgoing Calvinist (he rejected Calvin's idea of predestination), but he does hold, and, better, he proves, that Wesley reacted from the Arminianism which was prevalent in the Church of his day toward the ideas of the early Reformers, Luther and Calvin, and that this was indeed the essence of the conversion experience that was back of the great Wesleyan revival. Wesley readily admitted that he came to the "very edge of Calvinism" in theology; he was even more closely related to Calvin in his ethics. Dr. Cell writes with some reiteration but with missionary fervor, because he feels that Methodism today has lost its grasp of the gospel that inspired it, because he is convinced that "all men need now supremely the Luther-Calvin-Wesley faith in God that carries in itself victory over the world, and thoroughly furnishes for every good work in the world." E. T. T.

THE OTHER SPANISH CHRIST. *By John A. Mackay.* Macmillan, New York. 275 pages. $2.00. In this book the author gives an illuminating account and critical appreciation of the historical development of religious ideas in Spain and in South America and of the principal literature in which this development can be traced. The book is divided into three parts. In the first part the author gives the Spanish background of present-day South American culture and religion, surveying the course of Roman Catholicism in Iberian America from the time of the Conquest down to the present. He makes clear the fact that the native Indian race was never really Christianized by the Spanish conquerors and that the Iberian colonists were completely paganized so far as religious living was concerned. In Part Two we

have the author's exposition of the philosophy of Spanish Christianity, showing how Spanish Catholicism passed straight from aesthetics to religion, "clearing ethics at a bound." But the Christ who was naturalized in South America is not the only Christ in the spiritual history of the Iberian people. There is "the Other Spanish Christ" in the religious tradition and present-day life of Spain,—a Christ wholly different from the Christ of popular faith and of official propaganda. A study of this other Christ who is dimly seen shows us what might have been and what may yet be in the religious life of Spain and South America. Part Three deals with New Spiritual Currents in South America; and in this section the author gives an appraisal of Reformed Christianity in the South American countries. That type of Catholicism which has hitherto dominated Spain and the republics of Latin America has no spiritual future. The Protestant workers there are growing in their conviction that their mission is to bring to the people the knowledge of a living personality, One who bears the marks of the Other Spanish Christ. The future is with those who work in the name and under the leadership of this Christ and who will thus build a bridge across the traditional chasm between religion and life. We recommend this book as one of the most readable, instructive and profitable of the many mission books we have seen in recent years.

D. W. R.

MEN AND WOMEN OF FAR HORIZONS. *Compiled and Edited by Jesse R. Wilson.* Friendship Press, New York. 214 pages. $1.00. Within the brief compass of this book the author, who is general secretary of the Student Volunteer Movement, has assembled some of the best articles on foreign missions that have appeared in the Bulletin of the Movement (now called "Far Horizons") during the last ten years. Most of the authors are foreign missionaries rendering conspicuous service of many kinds in different parts of the world. They write out of their own experience with deep conviction and enthusiasm. They do not plead nor reply to adverse criticisms. They simply tell what they are doing, narrating incidents and experiences based on personal knowledge in their own life and work. This is an excellent book to put into the hands of those who are sceptical about the value of the foreign mission enterprise.

D. W. R.

"LET US GO INTO THE NEXT TOWNS" IN JAPAN. *By George P. Pierson.* Revell, New York. 93 pages. $1.00. A missionary with forty years of service behind him has written this highly entertaining and informing book with the purpose of arousing interest in Japan's most needy field, its 33,000,000 country people. Andrew Strong, its hero, is confessedly "an ideal, a composite of several rural missionaries" but his figure is nevertheless as real as his theology is sound and his mis-

sionary outlook and passion adequate for the work in hand. Whether read for general information about Japan's mission problems or placed in the hand of a volunteer for foreign service, the book should prove invaluable. J. E. C., Jr.

Christian Mass Movements in India. *By J. Waskom Pickett.* The Abingdon Press, New York. 360 pages. $2.00. Mass movements constitute one of the most impressive features of the Christian missionary enterprise in India. It has been estimated that one-half of the Roman Catholics in that country are descendants of mass-movement converts and that two-thirds of the Protestants are the product of mass movements. The prominence of this feature in the mission work in India has often raised doubts as to the spiritual validity of such movements and many have questioned as to whether they should be encouraged. The numerical aspect of these movements is of compelling interest and the individual and social transformations which they have wrought constitute an impressive Christian apologetic. This book sets forth the results of an exhaustive and critical survey of these mass movements towards the Christian religion. The survey was carried out under the direction of the Indian National Christian Council by one unusually well qualified for making such a study. In this volume he gives us not only a comprehensive accumulation of facts but also a constructive and forward-looking treatment of the issues involved. This survey is of value primarily to mission boards and administrators and missionaries in India but it is also full of information and inspiration to all who are interested in the creative outreach and transforming power of the Christian mission to non-Christian people. D. W. R.

The Jew and the World Ferment. *By Basil Mathews*, Professor Andover-Newton Theological Institution. Friendship Press, New York. 186 pages. $1.50. This writer is the author of many popular books along the border lines of religion, sociology and history. They were written with interest and charm, and none more so than this volume on the modern Jew and the stir he is making in today's world. The author is kindly disposed to the Jew, as we all should be in view of the countless and priceless blessings received through him by every one of us. We know we ought to love the Jew and yet by some strange contradiction few of us do. It is a two-edged problem: we do to him and feel toward him what, in view of all the facts, we should not feel and should not do. On the other hand, it seems quite true that he is and does to us a great many things he ought neither to be nor do. Basil Mathews handles the problem fairly. The Christian's shortcomings are brought to view. But just as faithfully the Jew's delinquencies and extravaganzas are not side-stepped. The danger in which the

Jew stands as an irreligionist and an undigested element in the nations, a threat to himself and to the Christian, is an important element in the problem. We think of him as a Jew religiously but in truth scarcely one-tenth of the Jews are religious after the faith of Moses and Ezra and Paul. None of the many books on this strange modern Jew is more informing and thought-provoking. Read it!

E. M.

SYSTEMATIC THEOLOGY.

THE MEDIATOR. *By Emil Brunner, translated by Olive Wyon.* Macmillan. 620 pages. $6.50. In Brunner's *Mediator* we are dealing with one of the great books of the last decade. The impact of its message has already been felt in the English-speaking world but it is a great step forward to have the entire book in translation.

The opening discussion, which deals with the nature of revelation, is of particular value in the midst of the confused thinking on this subject in America today. The distinction between general and special revelation is brought out with amazing clarity. Perhaps the most important section of the book is the portion that deals with the relation of the Christian faith to historical research. As Brunner refuses to identify the Christian faith with any general and universal revelation and insists that God has revealed himself through a *Figure* in history, he must face in full the effect of historical criticism as it bears on the Christian's source of certainty. His discussion of this difficulty is the ablest attempt to grapple with this vital problem that I have been able to discover. This chapter should give a final answer to those who insist that in the Theology of Crisis there is involved a denial of the historical basis of the Christian religion.

In his Christology Brunner fellows in general the faith of the Reformation with its reaffirmation of the belief of the early Church as expressed in the Creed of Chalcedon. The significant thing (and it is this that gives a tremendous power to the book today) is that the great truths for which the Church has always stood are reaffirmed by one who is a master of modern thought. Brunner has been able to state the content of the Christian faith with such clarity that no one who will face his message can fail to grasp the essential contradiction between much in modern thought that has sought to pass as Christian and the faith of the Reformation and the Biblical standpoint. The book is a frontal attack on all those who would make Christ acceptable to our age by removing his "offence."

H. R.

JESUS AND THE WORD. *By D. Rudolf Bultmann, translated by L. P. Smith and E. Huntress.* Scribner, New York. 226 pages. $2.00.

Dr. Bultmann is a professor at the University of Marburg. His scholastic background identifies him with a group of radical critics of the New Testament, and from this point of view his work will prove very offensive to the conservative scholar. In the opening chapter he says, for example, "I do indeed think that we know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary; and other sources about Jesus do not exist."

The relation of a book in which a statement such as this could be made to the whole range of Barthian literature is a subject of interest. At this point there is danger of a cause being wounded more deeply in the house of its friends than at the hands of its enemies. The very fact that there could be associated with the movement a man who could declare that we know nothing about the life and work of Jesus has rightly been considered as sufficient to call in question the validity of the whole movement. No conservative scholar could defend Bultmann's statement, and it is quite true that the positions of men such as Barth and Brunner on the subject of New Testament criticism are far from satisfactory. But in evaluating the book in its relation to the movement as a whole we need to remember that the term "theology of crisis" is loosely applied in America to a group of writers in Europe who, while they are united in certain definite protests as over against liberal theology, differ radically among themselves. The most trenchant criticisms that I have seen of Bultmann are to be found in the pages of Brunner's *Mediator*.

Bultmann eliminates from his consideration any discussion of the person and work of Jesus and confines himself to a study of his message. Here again there is much that from our point of view is faulty. After all, the message of Jesus cannot be presented in any adequate fashion apart from his person and work. If the orthodox thought of Jesus is true, then he himself is the core of his message.

But Bultmann's presentation of the message of Jesus is not without deep significance, for in so doing he has made a frontal attack on the whole liberal reconstruction of the teachings of Jesus. To him the Kingdom of God is not the final goal of a gradual process. It is utterly eschatalogical. Jesus is not a religious genius. He is the bearer of a revelation. His teachings cannot be worked into an idealistic philosophy which is valid for all time. Instead, they set man in the awful moment of decision for or against the will of God in the immediate present. The autonomy of man is denied. Salvation comes through absolute surrender to the will of God. It is in these and similar positions that the book has a close affinity with the general Barthian contentions.

The real significance of the book emerges when we realize that this picture of the teachings of Jesus has come to us from one who

is identified with the most radical criticism of the New Testament. As Brunner phrases it: "The Liberal-Christian picture of Jesus has been finally destroyed: this seems, if anything, to be the result of precisely the most radical criticism" (*Mediator*, 188). The decisive question is whether the Jesus of history who again emerges as the result of all this re-ordering of the subject can be the Christ of faith? The answer of conservative scholarship is that the true Jesus of history and the Christ of faith are the same. In an article which is published in this issue Brunner argues brilliantly for this thesis.

H. R.

GOD'S SEARCH FOR MAN. *By Karl Barth and Eduard Thurneysen. George W. Richards, Karl J. Ernst and Elmer G. Homrighausen, Translators.* Round Table Press, New York. 235 pages. $2.00. Barth's theological writings do not appeal to a large range of readers. His style is difficult. His thought is paradoxical and broken. But Barth began as a preacher. His theology came to him as a result of his facing the problem of the preacher and his sermon. Great as he is as a theologian, he is probably at his greatest as a preacher of the Word. As a preacher his style is simple and direct and his message is so adapted to his audience that the average layman can understand him. No one need fear to attempt to read this book. Those who read it will find that they feel in it the heartbeat of a great movement and, more than this, they should be led through it to hear the challenge of the Christ as he calls our age to decision and to obedience.

As Dr. Homrighausen has said so finely in his introduction: "These sermons bear witness powerfully to the mighty fact of God's self-revelation in Jesus Christ. From a firm faith in something done for them, these preachers proclaim to a confused and seeking world a God who is more eager to be our God than we are to be his children or our neighbor's brothers." "These sermons proclaim a centrum of victorious life that is not divorced from social implications but rather precedes social action and gives it that fulcral power which comes of setting life in eternal backgrounds." H. R.

GOD AND CREATION. THREE INTERPRETATIONS OF THE UNIVERSE. *By John Elof Boodin.* Macmillan, New York. 1934. 504 pages. $3.00. To some it may be surprising to learn that the choice is not between creation and evolution today but between three great explanations of the world, namely Preformation, Emergence and Creation. Preformation implies no absolute change but just an unfolding of latent forces or structures in the historic process. Emergence means the appearance of new qualities or structures from time to time but without guidance from within or without. Creation means "the occurrence of new forms, characters and stages under the guidance of an actuality

which controls and animates the course of history." Preformation is the philosophy of the Stoics, of Pantheism and of strict Mechanism. Walt Whitman is a poetic exponent. It emphasizes the fixed structure of Nature and predestined outcomes or inexorable cycles. But it has failed to take time and creation into account. It is a dying philosophy. Emergent evolution is the fashionable philosophy of today though its roots are deep in the past. It stresses the reality of time, creative synthesis and unpredictable novelties in the upsurge of life. But it fails to *explain* the *new* things that time has brought. The greatest tradition is Creation which is essentially a dualistic doctrine. Its highest expressions are the Artistic Creation in Plato, the Creative Emergence of Aristotle and the Divine Creative Energy of Hebrew and Christian thought. Such union of genius spells truth. But later Christian thought made the tragic mistake, Dr. Boodin thinks, of relapsing to a monism that made God the author of everything and thus responsible for evil. He endeavors to unite the last two of the above theories with the emphasis upon Creation. God's supreme genius has brooded over chaos bringing ever higher organizations and levels of reality. "The whole process of evolution is a process of spiritualization. Those who look for Spirit and God in the first stuff of things are looking in the wrong direction." God is the great spiritualizing, organizing power in the world. But this is also a pluralistic universe. The individual counts. Progress depends on his willingness to advance. Some, wedded to the *status quo*, make the great refusal.

This is a profound, scholarly, in many ways a great, book. The author is as much at home with Eddington, Einstein and Schrodinger as with Plato and St. Augustine. He offers a new and ingenious defense of Creation in the light of modern science. He presents an amazing perspective of the whitherward of present-day science. Unfortunately this able work becomes sketchy at the very point where it needs to be clear, namely, in his final short chapter reconciling creation and evolution. It cannot be denied also that it is anti-Calvinistic and teaches a limited God. One astonishing piece of ignorance in so richly informing a book is the dictum that Protestantism has originated no theology! In spite of grave defects this is a very important book. D. M. A.

THE HEAVENS AND EARTH DECLARE. *By H. T. Nelson.* Banks Upshaw and Company, Dallas, Texas. 1934. 60 pages. $1.00. This little essay presents a picture of the wonders of the universe as a reason for believing in the existence of God. The wonder of the heavens, the adaptation of the earth to man's needs, the mystery of the development of human life, all join to convince men of the glory and the wisdom of the God who made them. There is nothing novel in the presentation but it is well handled. J. J. M.

THE CERTAINTY OF THE GOSPEL. *By William Childs Robinson.* Zondervan Publishing House, Grand Rapids, Mich. 150 pages. At a time when everything is being questioned, even the things that we had hitherto counted as among those most certainly believed among us, it is indeed refreshing to find an author who believes something. An author who, with a background of sound scholarship and an up-to-date acquaintance with what is being written on both sides of the water by scholars of all shades of opinion, can still affirm that he is certain of something. And certain of the things that really matter to the Christian Faith. Certain, further, on the basis of a confident belief in a revelation—a revelation from God that is both unique and trustworthy. In this set of lectures, now issued in book form, the author deals successively with a series of vital certainties, beginning with, and grounded upon, the certainty that God is the Author of the Gospel. The book is full of substance to which we have not space to even refer. We pause only to say that the statement of the Ritschlian position on pages 35-36 is as clarifying for the general reader as any that we have seen and to quote this from page 112: "Faith is the unlimited willingness to let God do all the saving. * * * The attitude of faith is not to look to itself as though it were some new virtue in man substituted for works. All the eyes of faith are fixed upon the object of faith."

The book would have profited by a little further proof-reading. And we sometimes feel as though Dr. Robinson assumes a good deal more knowledge on our part than we actually possess. But he has the knowledge himself—there is no question of that. LeR. G.

THE COMFORTER. *By W. E. Denham, Th. D.* Revell, New York. 124 pages. $1.25. This is an opportune book for our Church since the Auxiliary is making a study of the Holy Spirit during this year. This is just the type of book that will prove helpful to most readers. It is a simple, plain, practical study of the person and work of the Holy Spirit, and is true to the teachings of the Scripture. It will make a valuable addition to the Christian's library. I commend this little book to all who are making a study of the Holy Spirit. J. C. S.

PRACTICAL THEOLOGY.

PSYCHOLOGY AND LIFE. *By Leslie D. Weatherhead.* The Abingdon Press, New York. 280 pages. $2.00. Every year several books come from the press on the relationship between psychology and religion. This volume is unique in several particulars. The author knows the tenets of the new psychology but he does not accept them uncritically.

He, as every minister should do, brings in helpful illustrations from his own clinic of souls and makes some positive contribution, both practical and theoretical, to the subject. Dr. Weatherhead is especially suggestive in his discussion of the Levels of the Soul; in his careful discrimination between repression and self-control; and in his illuminating treatment of the fears, phobias, anxieties and worries of life. Here is a line of study in which any minister can well engage.

C. V. C.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE. *By Sidney A. Weston and S. Ralph Harlow.* The Abingdon Press, New York. 1934. 288 pages. $1.75. This book is interesting and valuable not only because of the subjects treated but because of the method of approach used. The two authors, out of a broad experience with young people, develop the material on the basis of group discussion of a real problem in a way that would be suggestive to any one desiring to follow a plan that is so popular today. The questions faced are vital to the thinking of youth. The book is divided equally between those that relate to social and to religious issues, nine chapters being given to each.

In the first section, under the leadership of Dr. Weston, the group grappled with such problems as: how may I know what is right and wrong, why be good, lying, conflicting loyalties, the double standard, dancing, petting, the use of leisure time, war, race, social justice. The discussion is fresh and stimulating, valuable quotations are made from books new and old and the conclusions are in the main conservative and solid.

The second part is not so satisfactory. The group is, with one exception, composed of adults who are discussing what, and as, they think young people think. Read with care, it will be helpful; but one must discriminate here, for they caricature the doctrine of the atonement and then, quite naturally, condemn it, find that the Virgin Birth is an invention of theologically-inclined writers and in other ways present a liberal view of religion. W. T. T.

PREACHING AND THE MIND OF TODAY. *By Gains Glenn Atkins.* Round Table Press, New York. 227 pages. $2.00. The author has here made an important addition to his growing list of good books and has at the same time made a very valuable contribution to the literature on preaching. When Dr. Atkins writes he merits and holds the attention of all who turn to his books. His grasp of his subject, his appreciation of the issues of our day and his clear and vital style will bring pleasure and profit not only to ministers and students but to hosts of laymen who are interested in religion. The book has ten chapters. Among the titles are the following: Preaching under Fire,

The Challenge of Secularism, Craftsmen of the Soul, The Preacher's Forgotten Word. The book deserves careful reading especially by young ministers just beginning their work. T. E. G.

PLANNING THE GOOD LIFE. *By Henry H. Sweets.* Presbyterian Committee of Publication, Richmond, Va. 274 pages. Cloth, 75 cents; paper, 50 cents. This book is not light reading. It must be read slowly and carefully. You will do well to consult the encyclopaedia frequently, but when you have taken sufficient care the book will yield its reward. Dr. Sweets has introduced us to the ancient philosophers as they made their quests for the Good Life. The author displays a very wide range of reading and a thorough acquaintance with the thinkers of the ages. Then he walks with the masters of a later day until he explores the most modern conditions—social, economic, and religious. He concludes with the challenge to find the Good Life in all of these human relationships in the life and authority of Christ.

We would commend this book, and assure those who read it carefully that they will receive a great impetus toward Planning the Good Life. J. F H.

THE MODERN FAMILY. *By Garry Cleveland Myers, Ph. D.* Greenberg, New York. 1934. 288 pages. $2.50. This book is a delight to the heart, as it is written so simply, so sympathetically, so sanely, yet with the marks of true scholarship on every page. The author is the Head of the Department of Parent Education, Cleveland College, Western Reserve University, and a parent himself, so that from both study and experience he knows the difficulties and possibilities the family involves and how they should be met and realized. Nothing could be more natural than the way he begins and proceeds. We follow him through those disturbing days of expecting the first child and the adjustments necessary between husband and wife at this time; the coming of this child, and his most important needs; the birth of the second child, and the way to avoid, or mitigate, teasing, tattling, inferiority, jealousy, which so often result from the presence of two children in the home; the problems that are created by grandparents, relatives and other adults; on and on this wise guide takes us through childhood and youth, showing us what ideals we should hold for our children and how we are to enable these little folks and bigger folks to achieve them, until he has led us to the preparation of these very children, as they are growing, and are now mature, for their own marriage and parenthood. There is hardly a question parents ask that he doesn't raise and answer—and so well. Before I had read a dozen pages I found myself wishing that I had had this book during the first year of my married life. As I read further I was wishing that we could get all parents, particularly young parents, to read it. I know of nothing better. W. T. T.

GUIDING THE EXPERIENCE OF WORSHIP. *By Marie Cole Powell.* The Methodist Book Concern, New York. 1935. 263 pages. $1.10. The first chapter, discussing the need of worship, what worship is as seen in what it does for the worshipper and the forms which worship takes, projects the book on a high, satisfying level. It shows wide reading, real thinking and rich experience. Naturally, it is inspiring The other chapters move on the same plane and combine thoughtful approach to great truths with definite, practical suggestions for making worship more worth while, God more real, through improving the surroundings, planning the program properly, a right use of music, prayer, Scripture, stories, pictures, drama and other worship materials. This is one of the new leadership training textbooks, and it looks at the problem of worship as something that belongs not to the Church School alone but to the Church as a whole and to the home. It has value, therefore, for ministers and parents as well as for leaders of children and youth. W. T. T.

"I SAW GOD WASH THE WORLD." *By William L. Stidger.* The Frederick H. Jaenicken Co., Chicago. Dr. Stidger says, "I do not send this slender volume out as anything other than simple verses: not poems." Edwin Markham in his introduction makes this appraisal: "These swinging and singing lines have a message of cheer and courage—something to help us to carry on when life grows dark." In one of the poems, "There Is Something More," we find an illustration, a sample, may we say. The poem concludes thus:

"There is something more than learning,
Something more than strife and gain,
Something more than mere survival;
There is sacrifice and pain.

"There is something more than reason;
More than logic, science, creeds;
There is mother-love and pity,
There are kindly hearts—and deeds.

"There is something more than Nature,
More than flower, tree and sod;
There are wounds, and nails, and crosses;
There is faith, and Christ—and God."

D. H. O.

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